



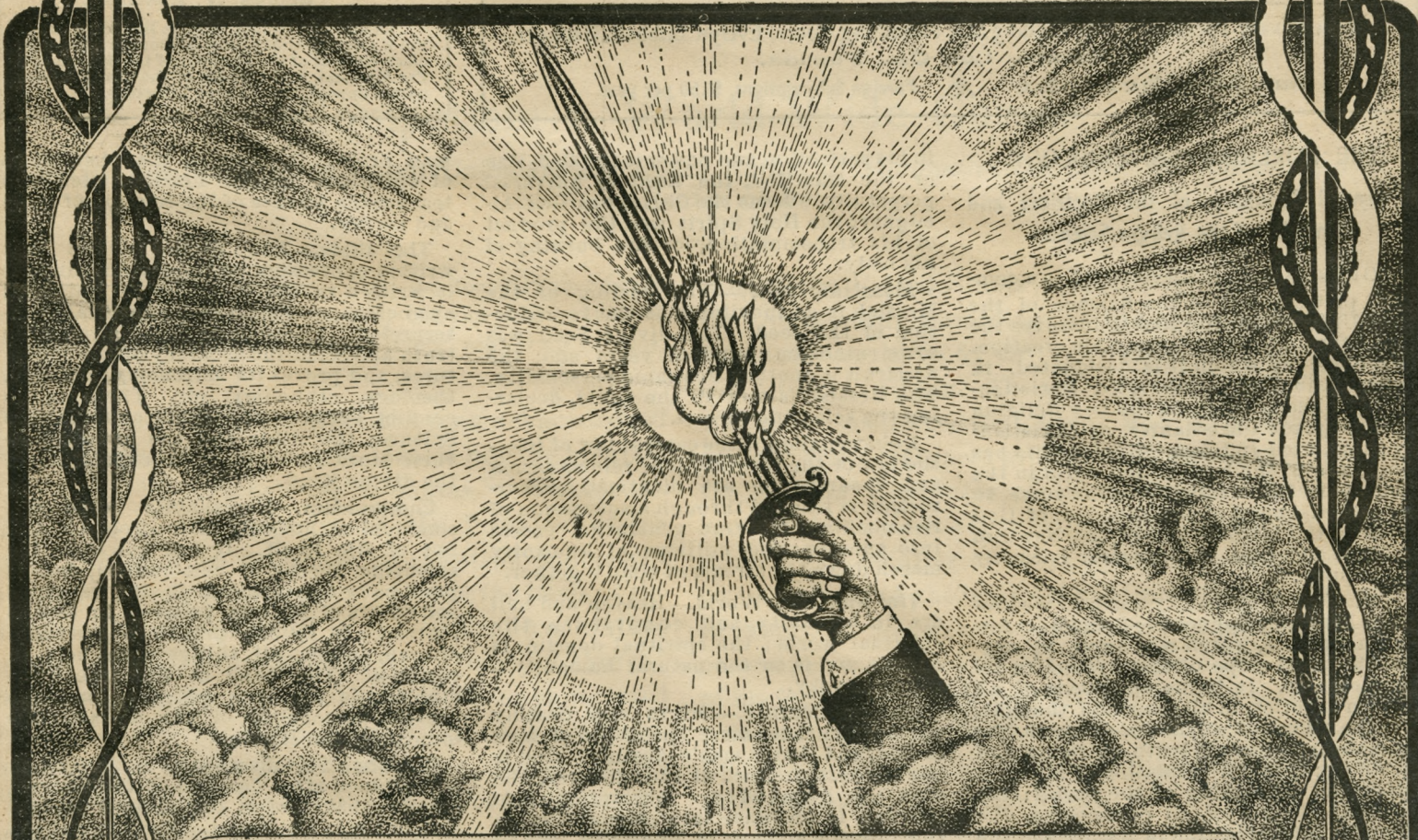
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XIX.

ESTERO, FLA., AUGUST 15, 1905.

NUMBER 10.



## CONTENTS

COMPETISM A WORLD-WIDE CURSE,	KORESH
STUDIES AND REVIEWS.—Justina's Perseverance.—The Incorruptible Dissolu- tion.—The Latest Issue in Science,	LUCIE PAGE BORDEN
The Significance of the Whole Armor,	BERTHALDINE, MATRONA
Supremacy of the Rational Faculty,	DR. C. A. GRAVES
EDITORIAL PAGES.—Prevalence of the Spirit of the Mob.—The Earth's Non-convex- ity.—Competitive Business a Warfare.—The Divinity of Jesus the Christ.—The God of Nature,	THE EDITOR
COURT OF INQUIRY.—The Mystery of the Stars.—The Cellular Cosmogony (a Re- view).—The Weekly News-Digest,	THE EDITOR

ASTRONOMY

RELIGION

SOCIOLOGY





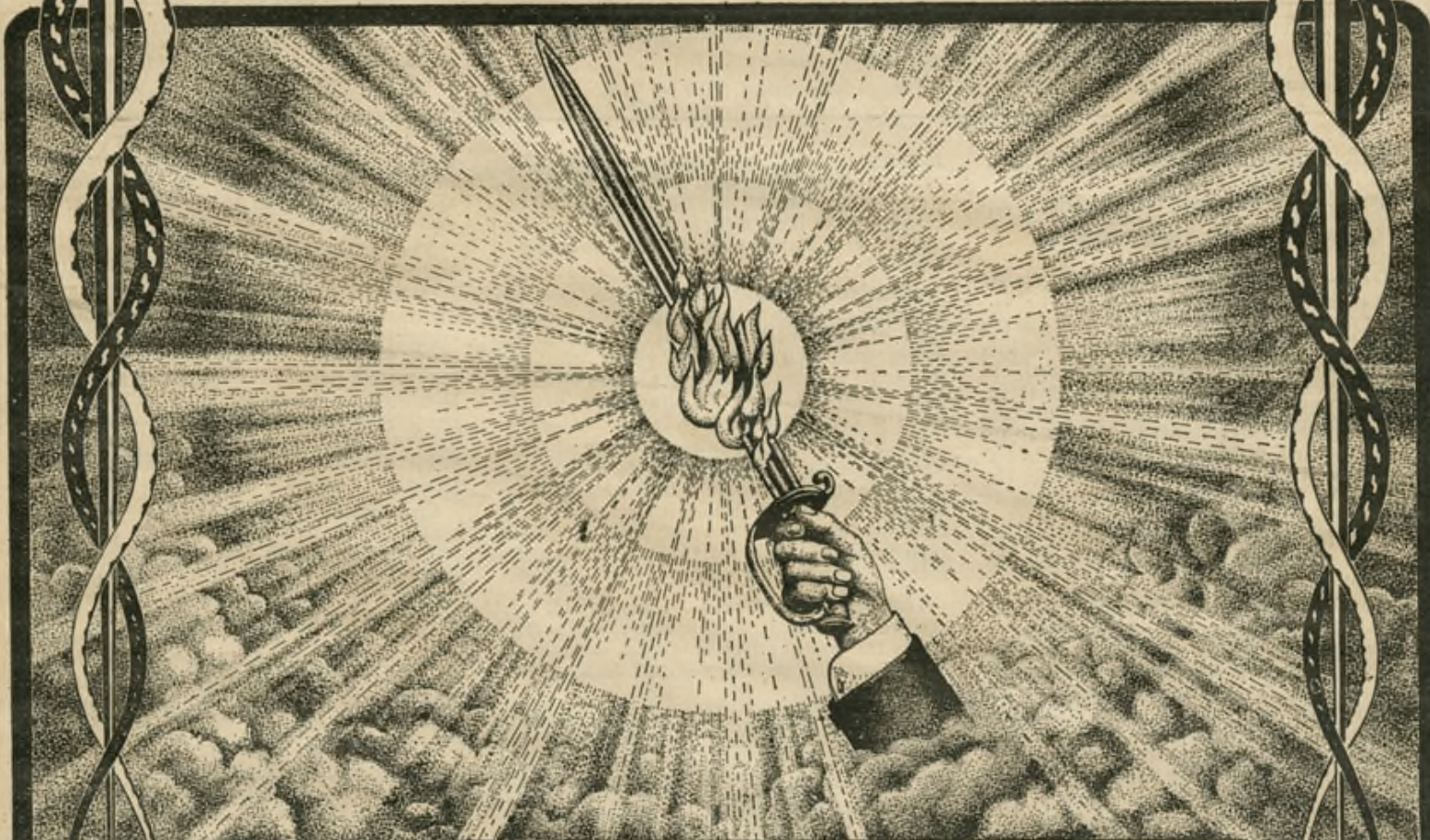
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XIX.

ESTERO, FLA., AUGUST 15, 1905.

NUMBER 10.



## CONTENTS

COMPETISM A WORLD-WIDE CURSE, - - - - - KORESH  
STUDIES AND REVIEWS.—Justina's Perseverance.—The Incurruptible Dissolu-  
tion.—The Latest Issue in Science, - - - - - LUCIE PAGE BORDEN  
The Significance of the Whole Armor, - - - - - BERTHALDINE, MATRONA  
Supremacy of the Rational Faculty, - - - - - DR. C. A. GRAVES  
EDITORIAL PAGES.—Prevalence of the Spirit of the Mob.—The Earth's Non-convex-  
ity.—Competitive Business a Warfare.—The Divinity of Jesus the Christ.—The God  
of Nature, - - - - - THE EDITOR  
COURT OF INQUIRY.—The Mystery of the Stars.—The Cellular Cosmogony (a Re-  
view).—The Weekly News-Digest, - - - - - THE EDITOR

ASTRONOMY

RELIGION

SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Departments—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

The number on the printed address tab indicates time of expiration of subscription. THE FLAMING SWORD is discontinued to an address unless renewal is sent immediately. Subscribers should send in renewals promptly so as not to miss numbers.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all important letters.

Remittances from Foreign Countries must be by International or Foreign Money Order—not by Domestic Orders or Exchange.

When you change your address advise this office, giving old as well as new address.

Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance.

Foreign Subscriptions, \$1.50 per year.

## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**Oreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

## BRIEF DIRECTORY —of— The KORESHAN UNITY, Estero, Lee Co., Fla.

The Ecclesia or Church, the Society Arch-Triumphant, the Collegiate System, the Secular Corporation.

Founder and Prime Counsellor,  
KORESH.

Pre-Eminent of the Koreshan Unity,  
Head over all Orders of the System,  
VICTORIA GRATIA.

President Society Arch-Triumphant,  
Berthaldine, Matrona.

Secretary of the Koreshan Unity and of  
the Society Arch-Triumphant,  
Virginia H. Andrews.

Corresponding Sec'y, the University,  
Prof. U. G. Morrow.

Manager Printing Department,  
James H. Bubbett.

Business Agent of Koreshan Unity,  
George W. Hunt.

Estero, Lee County, Fla., is Headquarters of the Koreshan Unity, and is therefore the post office address of the Founder of the System, the Pre-Eminent, and Officers of the Unity whose names appear in the above Directory.

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Departments—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

The number on the printed address tab indicates time of expiration of subscription. THE FLAMING SWORD is discontinued to an address unless renewal is sent immediately. Subscribers should send in renewals promptly so as not to miss numbers.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all important letters.

Remittances from Foreign Countries must be by International or Foreign Money Order—not by Domestic Orders or Exchange.

When you change your address advise this office, giving old as well as new address.

Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance. Foreign Subscriptions, \$1.50 per year.

## BRIEF DIRECTORY

The KORESHAN UNITY,  
Estero, Lee Co., Fla.

The Ecclesia or Church, the Society Arch-Triumphant, the Collegiate System, the Secular Corporation.

Founder and Prime Counsellor,  
KORESH.

Pre-Eminent of the Koreshan Unity,  
Head over all Orders of the System,  
VICTORIA GRATIA.

President Society Arch-Triumphant,  
Berthaldine, Matrona.

Secretary of the Koreshan Unity and of  
the Society Arch-Triumphant,  
Virginia H. Andrews.

Corresponding Sec'y, the University,  
Prof. U. G. Morrow.

Manager Printing Department,  
James H. Bubbett.

Business Agent of Koreshan Unity,  
George W. Hunt.

Estero, Lee County, Fla., is Headquarters of the Koreshan Unity, and is therefore the post office address of the Founder of the System, the Pre-Eminent, and Officers of the Unity whose names appear in the above Directory.

## THE KORESHAN UNIVERSOLOGY.

### A General Summary of the Doctrines and Principles of the Religio-Science.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**Cosmogony.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**Alchemy.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**Theology.**—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**Messianic Law.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**Reincarnation** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**The Spiritual World.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

**Human Destiny.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**Immortality in the Flesh.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**Celibacy.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

**Psychology.**—Koreshanity points to the basis of all psychic phenomena—the hu-

man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**The Bible.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**Communism.**—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**Koreshan Socialism.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**Church and State.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

Vol. xix. No. 10.

ESTERO, FLA, AUGUST 15, 1905. A. K. 65.

Whole No. 619

## Competism a World-Wide Curse.

Some Evil Results Seen in Labor-Unionism and Other Forms of Monopoly; the Issue of Communism as the Final Factor of Peace.

KORESH.

"I am a believer in unions. I am an honorary member of one union. But the union must obey the law just as the corporation must obey the law, just as every man, rich or poor, must obey the law."

THESE ARE THE WORDS of a man acknowledged to be one of the greatest men, if not the greatest living man. "I am a believer in unions." What is the significance of the language of the President of the United States, when subjected to the strict analysis of an impartial judgment predicated upon the basis of the morals which were included in the principles actuating the initiation and direction of the Christian church? The laws governing the problems of life as enunciated by the Lord were scientifically practical, or else the man who inaugurated the Christian system was an unpractical charlatan, and the system of ethics inculcated by the Christ was intended only as a recreation for the idle dreamer,—a sort of mental gymnastics for the invigoration of the mind, and not to be practically carried out in the affairs of every-day social and business relations.

The purpose of unionism, as the means to an end, is the coercion of every laboring man into a combination against every other man and against all capital, with the inculcation of hatred against the combinations which the unions oppose, as the animus of its inspiration. After unionism may have forced the labor of the world under the deadly incubus of its grip, and there remains one man in the United States who would not sell his liberty for the morsel of bread which could be derived only through the sufferance of the union, the rights of that one man are guaranteed by the Constitu-

tion of the United States; and the military power of the Government, according to the spirit and letter of our laws, should be at the disposal of that remaining free American citizen. The subtlety of the evil of unionism is so insidious, that great and wise men under ordinary circumstances are not wary enough to discern the lurking deadliness of its potency. The epithet "scab," hurled at every non-union worker by men, women, and children of union sympathy, shows the infernal animus of the institution of unionism in the field of labor. It declares, also, the verity of the enunciated curse upon man, who should eat his bread by the sweat of his face,—the verity that labor is a curse and not the concomitant of the final condition which shall mark the period of peace into which the function of the Christ shall ultimately bring the world.

The inference that unionism is right because corporations are right, is predicated upon wrong conceptions of what constitutes religious and ethical obligation. The acknowledgment of the right of the claims of unionism is a confession that the union has the right to coerce men, in opposition to their moral and religious convictions, into combinations against which every moral sentiment revolts. The principles of unionism, according to its constitutions and by-laws, are in violation of every principle of liberty as laid down in the Declaration of Independence and guaranteed in the Constitution of the United States. It seems somewhat strange that wise and great men are unable with their wisdom to penetrate the subtlety of the union hellishness under so thin a guise. If the competitive system



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

Vol. xix. No. 10.

ESTERO, FLA., AUGUST 15, 1905. A. K. 65.

Whole No. 619

## Competism a World-Wide Curse.

Some Evil Results Seen in Labor-Unionism and Other Forms of Monopoly; the Issue of Communism as the Final Factor of Peace.

KORESH.

"I am a believer in unions. I am an honorary member of one union. But the union must obey the law just as the corporation must obey the law, just as every man, rich or poor, must obey the law."

THESE ARE THE WORDS of a man acknowledged to be one of the greatest men, if not the greatest living man. "I am a believer in unions." What is the significance of the language of the President of the United States, when subjected to the strict analysis of an impartial judgment predicated upon the basis of the morals which were included in the principles actuating the initiation and direction of the Christian church? The laws governing the problems of life as enunciated by the Lord were scientifically practical, or else the man who inaugurated the Christian system was an unpractical charlatan, and the system of ethics inculcated by the Christ was intended only as a recreation for the idle dreamer,—a sort of mental gymnastics for the invigoration of the mind, and not to be practically carried out in the affairs of every-day social and business relations.

The purpose of unionism, as the means to an end, is the coercion of every laboring man into a combination against every other man and against all capital, with the inculcation of hatred against the combinations which the unions oppose, as the animus of its inspiration. After unionism may have forced the labor of the world under the deadly incubus of its grip, and there remains one man in the United States who would not sell his liberty for the morsel of bread which could be derived only through the sufferance of the union, the rights of that one man are guaranteed by the Constitu-

tion of the United States; and the military power of the Government, according to the spirit and letter of our laws, should be at the disposal of that remaining free American citizen. The subtlety of the evil of unionism is so insidious, that great and wise men under ordinary circumstances are not wary enough to discern the lurking deadliness of its potency. The epithet "scab," hurled at every non-union worker by men, women, and children of union sympathy, shows the infernal animus of the institution of unionism in the field of labor. It declares, also, the verity of the enunciated curse upon man, who should eat his bread by the sweat of his face,—the verity that labor is a curse and not the concomitant of the final condition which shall mark the period of peace into which the function of the Christ shall ultimately bring the world.

The inference that unionism is right because corporations are right, is predicated upon wrong conceptions of what constitutes religious and ethical obligation. The acknowledgment of the right of the claims of unionism is a confession that the union has the right to coerce men, in opposition to their moral and religious convictions, into combinations against which every moral sentiment revolts. The principles of unionism, according to its constitutions and by-laws, are in violation of every principle of liberty as laid down in the Declaration of Independence and guaranteed in the Constitution of the United States. It seems somewhat strange that wise and great men are unable with their wisdom to penetrate the subtlety of the union hellishness under so thin a guise. If the competitive system



is right, then unionism would be right; the combinations of wealth would be right; the bitter contest of capital and labor would be right, and the cultivation of hatred between these two opposing powers would also be right.

It does not require very great prescience to discern the fact, that in the field of competition there must necessarily be a continued augmentation of the hatred between the capitalist and the poor man. There can be no religious affiliation of the two under the impulse of modern Christianity; there is a widening breach in the social status of the two widely distinctive phases of society. The sentiment of the rich against the poor is indicated in the phrase, "To hell with the common people," a sentiment actuating the classes against the masses, with an impulse of augmentation proportionate to the cumulative distinction between the two, as the competitive system discloses its genuine animus. Unionism is but a single phase of the tendencies of the system of competition which the Lord unmercifully condemned in his denunciations and in his practical life.

If the competitive system is in any measure correct, then the man who claimed to be the Son of God distinctively, as no other man has been or is the Son of God, was not the Son of God, but the veriest fake; and the principles which he inculcated are totally wrong and should be denounced as false and injuriously malicious to the world. The great question at issue is, which is right—the system which legitimately produces a Rockefeller, or that which had for its inauguration the Son of man, the Son of God, who instituted communism as against the competitive system, which is endorsed by modern Christianity and is capable of the development of "Standard Oil" and the conditions revealed in the "Equitable Life"? The spirit actuating a boy to drive a sharp bargain in the trading of a pocket-knife and to get the best of the trade, and that impulsing the manipulator of "Standard Oil," are one and the same. It is the spirit of the speculative progress of the world. The disease is more deeply seated than the mere success in the application of the principles of the system; it is in the system itself. The curse lies in the use of a system which inevitably leads to conflict at home, and war between nations which contend for commercial supremacy.

At the birth of the Son of God the angels declared, "Peace on earth, good will to men." That peace has never reached the world; and because of this apparent failure, it is supposed that the peace indicated is of some other sphere than the natural one, which the life of the Christ verified in his relations to his Disciples. That peace, the annunciation of which the angels were sent to testify, is the peace that will come to this world in the due time indicated by the period of the cycles which determines the gestation and fruition of the Sons

of God. The Christian gospel abounds in the sentiment of a coming rest to the human race. Can there be defined the laws which determine the fulfilment of human hopes of a final day of rest to the world, which will not detract from its legitimate activities? Such a day will certainly come, and come it must from the scientific application of the principles of communism instituted and planted by the Lord Christ himself. Let the world enter into one universal trust, actuated by the spirit of beneficence, the love of man to man, with the entire world's products procured and distributed upon the basis of the greatest amount of production with the least possible amount of the expenditure of mental, physical, and mechanical application; everything saved for the common weal; men, women, and children, in the various fields of industry, plying their vocations according to age and ability. There would be no labor conflict, because one set of people would not be defrauded by the industry of another set. Child-industry, which is specifically beneficial to the best development of the child, would not be condemned by labor-unions as it is now, because one aggregation of labor of a given kind would not conflict with labor of the same kind from a different quarter of the same field.

The opposition to child-labor inaugurated by labor-unionism is not because of its injury to children, but because it is a source of cheapening labor,—a condition opposed by labor-unionism. Every man, woman, and child should enter the field of industry for the very purpose of the cheapest kind of production. So organize industry as to render it easy because of the number of people engaged in the processes of producing for the world; introduce all of the labor-saving machinery possible, and give the workingman the benefit of the reduction of labor from the condition of the wage-slave to that of the industrial prince. It was for this that the Lord gave his life and was planted in the race. He planted himself that the spirit of communism which he inaugurated should yield fruit of a hundred-fold at the end of the age; that the regulation of society upon the basis of communism as against competition should bring peace and that rest which the entire Christian world consciously or unconsciously awaits. Child-labor under the competitive system and sweatshop methods is unquestionably a process of murder, because the competitive system itself is a murderous process. Child-industry under the communistic system, the one inaugurated by the Lord, would be one of education and constant recreation.

Deity, if this be the term employed to designate the supreme Source of being and activity, cannot be comprehended until the structure and function of the universe are absolutely known; hence mankind is ignorant of God until his handiwork is accurately deciphered.—KORESH.



is right, then unionism would be right; the combinations of wealth would be right; the bitter contest of capital and labor would be right, and the cultivation of hatred between these two opposing powers would also be right.

It does not require very great prescience to discern the fact, that in the field of competition there must necessarily be a continued augmentation of the hatred between the capitalist and the poor man. There can be no religious affiliation of the two under the impulse of modern Christianity; there is a widening breach in the social status of the two widely distinctive phases of society. The sentiment of the rich against the poor is indicated in the phrase, "To hell with the common people," a sentiment actuating the classes against the masses, with an impulse of augmentation proportionate to the cumulative distinction between the two, as the competitive system discloses its genuine animus. Unionism is but a single phase of the tendencies of the system of competition which the Lord unmercifully condemned in his denunciations and in his practical life.

If the competitive system is in any measure correct, then the man who claimed to be the Son of God distinctively, as no other man has been or is the Son of God, was not the Son of God, but the veriest fake; and the principles which he inculcated are totally wrong and should be denounced as false and injuriously malicious to the world. The great question at issue is, which is right—the system which legitimately produces a Rockefeller, or that which had for its inauguration the Son of man, the Son of God, who instituted communism as against the competitive system, which is endorsed by modern Christianity and is capable of the development of "Standard Oil" and the conditions revealed in the "Equitable Life"? The spirit actuating a boy to drive a sharp bargain in the trading of a pocket-knife and to get the best of the trade, and that impulsing the manipulator of "Standard Oil," are one and the same. It is the spirit of the speculative progress of the world. The disease is more deeply seated than the mere success in the application of the principles of the system; it is in the system itself. The curse lies in the use of a system which inevitably leads to conflict at home, and war between nations which contend for commercial supremacy.

At the birth of the Son of God the angels declared, "Peace on earth, good will to men." That peace has never reached the world; and because of this apparent failure, it is supposed that the peace indicated is of some other sphere than the natural one, which the life of the Christ verified in his relations to his Disciples. That peace, the annunciation of which the angels were sent to testify, is the peace that will come to this world in the due time indicated by the period of the cycles which determines the gestation and fruition of the Sons

of God. The Christian gospel abounds in the sentiment of a coming rest to the human race. Can there be defined the laws which determine the fulfilment of human hopes of a final day of rest to the world, which will not detract from its legitimate activities? Such a day will certainly come, and come it must from the scientific application of the principles of communism instituted and planted by the Lord Christ himself. Let the world enter into one universal trust, actuated by the spirit of beneficence, the love of man to man, with the entire world's products procured and distributed upon the basis of the greatest amount of production with the least possible amount of the expenditure of mental, physical, and mechanical application; everything saved for the common weal; men, women, and children, in the various fields of industry, plying their vocations according to age and ability. There would be no labor conflict, because one set of people would not be defrauded by the industry of another set. Child-industry, which is specifically beneficial to the best development of the child, would not be condemned by labor-unions as it is now, because one aggregation of labor of a given kind would not conflict with labor of the same kind from a different quarter of the same field.

The opposition to child-labor inaugurated by labor-unionism is not because of its injury to children, but because it is a source of cheapening labor,—a condition opposed by labor-unionism. Every man, woman, and child should enter the field of industry for the very purpose of the cheapest kind of production. So organize industry as to render it easy because of the number of people engaged in the processes of producing for the world; introduce all of the labor-saving machinery possible, and give the workingman the benefit of the reduction of labor from the condition of the wage-slave to that of the industrial prince. It was for this that the Lord gave his life and was planted in the race. He planted himself that the spirit of communism which he inaugurated should yield fruit of a hundred-fold at the end of the age; that the regulation of society upon the basis of communism as against competition should bring peace and that rest which the entire Christian world consciously or unconsciously awaits. Child-labor under the competitive system and sweatshop methods is unquestionably a process of murder, because the competitive system itself is a murderous process. Child-industry under the communistic system, the one inaugurated by the Lord, would be one of education and constant recreation.

Deity, if this be the term employed to designate the supreme Source of being and activity, cannot be comprehended until the structure and function of the universe are absolutely known; hence mankind is ignorant of God until his handiwork is accurately deciphered.—KORESH.



## New Century Studies and Reviews

Lucie Page Borden

### JUSTINA'S PERSEVERANCE.

JUSTINA HENDERSON'S literary aspirations were born under the friendly shadow of Pike's Peak. The Hendersons came from Kansas in a prairie schooner; so they were undoubted pioneers and proud of being among the first settlers who made that region famous. None of them had shown a taste for letters; but there is an electric thrill in the mountain air. It stirs the blood and fires the brain.

Justina was called a very intellectual girl. She was graduated, the star scholar in a class of three, at the Spencer University. How well she remembered that night! The church where the graduating exercises were held was crowded with an enthusiastic audience that gave breathless, almost reverent heed while she read an exhaustive essay on the future destiny of Colorado. Speeches followed, setting forth the brilliant prospects of the university, whose first class was now triumphantly launched. A prominent citizen hailed it as the greatest dispenser of light, liberty, and learning in the world. This pleasing alliteration was eclipsed, however, by the next speaker who compared the youthful institution with the good God, showering his gifts on rich and poor. It was felt that the buoyant rhetoric of the hopeful West could soar no higher, and everybody went home happy.

Justina was overwhelmed with compliments, and three reporters scrambled over each other in their eagerness to secure her essay, which appeared next day in the *Rocky Mountain Courier*. She had been generally considered a level-headed girl, but the intoxication of seeing her work thus praised, proved too great for her ambitious nature. She determined to become a writer, choosing the perilous road as lightly and unadvisedly as if the waste places of literature were not strewn with the corpses of high resolves. In the meantime, while her talent was maturing, she accepted a position in the public schools.

The little city on the grand plateau was breezy with progress. Who could drop nerveless hands in that air like new wine, while the sun was shining on those glorious peaks which call and beckon, "Come up higher"? Justina kept pace with the growth of the city. From Longfellow and Mrs. Whitney, she went on to George Eliot and Browning. She joined a science class and became a power in the woman's club. Her papers were always admired and usually printed in the *Sunday Courier*. A high sense of her own vocation kept her from marriage. She felt that she owed her talents to the world, and she rejected Dick Allen, a handsome young ranchman whose offer seemed sacrilegious to a priestess of the sacred cult.

Perhaps Justina should have been content where

her merits found recognition, but she pined for the appreciation of those who are supposed to know. She longed for the effete East as naturally as good Easterners long for the tottering thrones of Europe. She had waited ten years; now she would give up teaching, go to Boston and begin her life work in earnest.

A grey sky, rain, and a raw east wind greeted Justina at the end of her long ride overland. The contrast between Colorado and the northern Atlantic coast is never so painful as in November. She had left a dazzling sky with warm sunshine playing over the brown and purple tints of the foot-hills. Her mental elevation was, however, superior to climatic changes. She could only realize that the feet of Holmes and Emerson had once trodden those muddy pavements and threaded those crooked streets. She felt a spiritual kinship with the descendants of the Puritans, and she longed to make them aware of her presence. In the glow of her thoughts she was neither cold nor wet.

"Talk about speculating in mines or stocks!" cried Justina forcibly. "I'm sure writing for a living involves greater elements of chance. That lively clerk at the *Metropolitan Magazine* office was right when he told me yesterday I could leave my story if I wanted to gamble to that extent upon my chances. It is gambling." And Justina looked ruefully at a package of manuscript left by the postman.

She had been three months accumulating experience in Boston. About a week previous, the advertisement of an author's agency had caught her eye. According to the terms invitingly set forth, the object of this agency was to relieve young authors of trouble and disappointment. This seemed alluring. Justina left her favorite story, "A New England Idyl," and agreed to call for an estimate of its value. She hoped to receive at the same time a list of magazines likely to publish her writings.

Now the day had come. She tossed the manuscript into a corner, put on her hat, which was a showy one, and started for Park Square. Her costume did not seem out of place, though in color and style it was a trifle more exuberant than Boston loves. Her skirt binding was frayed, the toes of her boots were grey, but with her abundant red-brown hair, fresh color, creamy skin, and hazel eyes she was a pleasant sight. Literary yearnings met in her with a taste for striking effects in dress. "Boston's splendid," she wrote to her friends in the West, "but for style, give me Spencer." "The people here think if they get into an old blazer suit, they are dressed enough for any occasion."

When Justina walked resolutely into the cosy den with cushioned nooks occupied by the agency designed to smooth the road to successful authorship, the amiable proprietor had gone out, but some one, perhaps his wife, a tall woman whose intellectual face was lighted by a pair of keen grey eyes, handed the girl her manuscript with an open letter of comment. Despite her confidence in her own ability, Justina's heart gave a throb; she felt that Boston had passed sentence upon her, and the moment was a solemn one. After reading



## New Century Studies and Reviews

Lucie Page Borden

### JUSTINA'S PERSEVERANCE.

JUSTINA HENDERSON'S literary aspirations were born under the friendly shadow of Pike's Peak. The Hendersons came from Kansas in a prairie schooner; so they were undoubted pioneers and proud of being among the first settlers who made that region famous. None of them had shown a taste for letters; but there is an electric thrill in the mountain air. It stirs the blood and fires the brain.

Justina was called a very intellectual girl. She was graduated, the star scholar in a class of three, at the Spencer University. How well she remembered that night! The church where the graduating exercises were held was crowded with an enthusiastic audience that gave breathless, almost reverent heed while she read an exhaustive essay on the future destiny of Colorado. Speeches followed, setting forth the brilliant prospects of the university, whose first class was now triumphantly launched. A prominent citizen hailed it as the greatest dispenser of light, liberty, and learning in the world. This pleasing alliteration was eclipsed, however, by the next speaker who compared the youthful institution with the good God, showering his gifts on rich and poor. It was felt that the buoyant rhetoric of the hopeful West could soar no higher, and everybody went home happy.

Justina was overwhelmed with compliments, and three reporters scrambled over each other in their eagerness to secure her essay, which appeared next day in the *Rocky Mountain Courier*. She had been generally considered a level-headed girl, but the intoxication of seeing her work thus praised, proved too great for her ambitious nature. She determined to become a writer, choosing the perilous road as lightly and unadvisedly as if the waste places of literature were not strewn with the corpses of high resolves. In the meantime, while her talent was maturing, she accepted a position in the public schools.

The little city on the grand plateau was breezy with progress. Who could drop nerveless hands in that air like new wine, while the sun was shining on those glorious peaks which call and beckon, "Come up higher"? Justina kept pace with the growth of the city. From Longfellow and Mrs. Whitney, she went on to George Eliot and Browning. She joined a science class and became a power in the woman's club. Her papers were always admired and usually printed in the *Sunday Courier*. A high sense of her own vocation kept her from marriage. She felt that she owed her talents to the world, and she rejected Dick Allen, a handsome young ranchman whose offer seemed sacrilegious to a priestess of the sacred cult.

Perhaps Justina should have been content where

her merits found recognition, but she pined for the appreciation of those who are supposed to know. She longed for the effete East as naturally as good Easterners long for the tottering thrones of Europe. She had waited ten years; now she would give up teaching, go to Boston and begin her life work in earnest.

A grey sky, rain, and a raw east wind greeted Justina at the end of her long ride overland. The contrast between Colorado and the northern Atlantic coast is never so painful as in November. She had left a dazzling sky with warm sunshine playing over the brown and purple tints of the foot-hills. Her mental elevation was, however, superior to climatic changes. She could only realize that the feet of Holmes and Emerson had once trodden those muddy pavements and threaded those crooked streets. She felt a spiritual kinship with the descendants of the Puritans, and she longed to make them aware of her presence. In the glow of her thoughts she was neither cold nor wet.

"Talk about speculating in mines or stocks!" cried Justina forcibly. "I'm sure writing for a living involves greater elements of chance. That lively clerk at the *Metropolitan Magazine* office was right when he told me yesterday I could leave my story if I wanted to gamble to that extent upon my chances. It is gambling." And Justina looked ruefully at a package of manuscript left by the postman.

She had been three months accumulating experience in Boston. About a week previous, the advertisement of an author's agency had caught her eye. According to the terms invitingly set forth, the object of this agency was to relieve young authors of trouble and disappointment. This seemed alluring. Justina left her favorite story, "A New England Idyl," and agreed to call for an estimate of its value. She hoped to receive at the same time a list of magazines likely to publish her writings.

Now the day had come. She tossed the manuscript into a corner, put on her hat, which was a showy one, and started for Park Square. Her costume did not seem out of place, though in color and style it was a trifle more exuberant than Boston loves. Her skirt binding was frayed, the toes of her boots were grey, but with her abundant red-brown hair, fresh color, creamy skin, and hazel eyes she was a pleasant sight. Literary yearnings met in her with a taste for striking effects in dress. "Boston's splendid," she wrote to her friends in the West, "but for style, give me Spencer." "The people here think if they get into an old blazer suit, they are dressed enough for any occasion."

When Justina walked resolutely into the cosy den with cushioned nooks occupied by the agency designed to smooth the road to successful authorship, the amiable proprietor had gone out, but some one, perhaps his wife, a tall woman whose intellectual face was lighted by a pair of keen grey eyes, handed the girl her manuscript with an open letter of comment. Despite her confidence in her own ability, Justina's heart gave a throb; she felt that Boston had passed sentence upon her, and the moment was a solemn one. After reading



the first page, she drew herself up and glared at the woman with a wrathful frown.

"You seem surprised," said the other inquiringly.

"Why—why—he says that—that my work is slipshod, careless, ungrammatical in places," gasped Justina, "I should like to know if I haven't taught grammar for years?" she demanded.

"Writing for publication is quite different from teaching young children," remarked the lady soothingly. "Where have you taught?"

"In Spencer."

"Were you born there? Where did your people come from?"

"I was raised in Spencer. Paw and Maw came from Kansas when I was a baby," replied Justina, lapsing into dialect in her confusion. Not for years had she referred to her parents in the parlance familiar to her childhood.

"Oh! I see, that accounts for it," said the Boston woman significantly.

"Accounts for what?"

"Well, perhaps I might call it lack of attention to detail," said the other, half apologetically. "You Westerners have plenty of dash and push; indeed you are wonderfully quick and alert; but there isn't time in your rushing life out there to look after the details—there isn't time for hand work, and sometimes the machine drops stitches, leaves loose ends. You must trim them off by hand. Everything that is in you has to come out in your writing. I never read a manuscript without constructing the writer's personality. It's as clear as palmistry." "However," she continued, dismissing this interesting subject, "you can remedy faults of that kind. Study the best models and bring your work up to the standard."

This healthful platitude fell vaguely on the ear of Justina, who was scanning the second page of her letter. She looked up with an added grievance. "My plot *isn't* borrowed from Miss Wilkins. It all happened right in Colorado."

"Then why didn't you say so? You know nothing of her New England country life. Your local flavor is only warmed over. You must serve it up fresh if you want to tickle the palate of an editor. Now you made a blunder here," running a pencil through the page. "Your farmers says, 'you oughter put the medder hay on top jes' like I do.' The use of 'like' for 'as' is Western dialect. Your story gives the impression of a cheap imitation of Miss Wilkins. It is fatal to trench upon the province of a prominent writer. Why, even Rudyard Kipling found that out to his regret. When he first went to live in Vermont he wrote several stories with a New England setting, but he met with no success. Miss Wilkins has proved her claim to New England just as Brander Mathews has proved his to New York and Howells to Boston. *No one else*," she added slowly and emphatically, "would dream of exploiting the territory of these writers."

The mortification which she had suffered rankled in the Western girl's mind. She could not bring herself to

accept this fiat with due meekness. "Of course," she flashed, "if New England, including Boston and the city of New York, are cornered up by the adepts of literature, there is nothing left for us humble neophytes. These localities are so transcendently important, the other patches of creation don't count."

With this parting shot, Justina took her leave of the agency designed to save young writers from trouble and disappointment. On the way home she purchased a large number of postage stamps. "I'll just see for myself," she thought fiercely, "whether those people were right about my work." When "A New England Idyl" came back from its thirteenth excursion, she felt that she had learned her lesson.

She took her plot and restored it to the West, where it became a simple story of the great plains. She went over it, grammar in hand, to make sure that every sentence could be parsed; then she carried her work to a woman whose books are read and approved by those who know. After she had heard Justina's tale, this writer who had won success, inquired, "My poor child, can you make bread?"

"Yes," said Justina, "my bread is good."

The woman looked at her in pity. "Why should any one who can make good bread try to write?" she asked mournfully.

After this incident Justina went back to her room and communed with herself: Should she relinquish her ambition, go home, give up all thought of writing? How many months had now passed with nothing to encourage her in the line of effort she had chosen! "I will try once more," said Justina resolutely. The spirit of the early settlers showed in her voice, and with determination she forwarded the little story to one of the best and kindest men in the literary profession, who was then editing a certain well-known magazine.

This time there came back a kind letter of encouragement enclosing a check. The story was accepted, for it had merit in the view of this man whose judgment, if he approved, was enough to launch a young writer. The story appeared—not in a second-rate periodical, but in one of the best known and most desirable. How happy it made the girl with red-brown hair who did not want to go back to the shadow of the mountains without winning laurels for herself in conservative Boston!

Sometimes lack of finish hinders more than graver faults at the starting point of a young writer's career; but if the metal rings true, it can easily be polished.

#### The Incorruptible Dissolution.

"FOR WE KNOW that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The modern church says that this passage refers to death—that the dissolving of the tabernacle simply means the separation of the corporeal atoms due to corruption. This belief is an example of the fallacy which has filled the minds of men to the exclusion of the true doctrine of eternal life to be gained through an incorruptible change. That death is inevitable is fixed in the thought of the modern Christian. He will even deny that the Scriptures teach the doctrine of translation, yet here it is in the plainest words—the body is to be dissolved.



the first page, she drew herself up and glared at the woman with a wrathful frown.

"You seem surprised," said the other inquiringly.

"Why—why—he says that—that my work is slipshod, careless, ungrammatical in places," gasped Justina, "I should like to know if I haven't taught grammar for years?" she demanded.

"Writing for publication is quite different from teaching young children," remarked the lady soothingly. "Where have you taught?"

"In Spencer."

"Were you born there? Where did your people come from?"

"I was raised in Spencer. Paw and Maw came from Kansas when I was a baby," replied Justina, lapsing into dialect in her confusion. Not for years had she referred to her parents in the parlance familiar to her childhood.

"Oh! I see, that accounts for it," said the Boston woman significantly.

"Accounts for what?"

"Well, perhaps I might call it lack of attention to detail," said the other, half apologetically. "You Westerners have plenty of dash and push; indeed you are wonderfully quick and alert; but there isn't time in your rushing life out there to look after the details—there isn't time for hand work, and sometimes the machine drops stitches, leaves loose ends. You must trim them off by hand. Everything that is in you has to come out in your writing. I never read a manuscript without constructing the writer's personality. It's as clear as palmistry." "However," she continued, dismissing this interesting subject, "you can remedy faults of that kind. Study the best models and bring your work up to the standard."

This healthful platitude fell vaguely on the ear of Justina, who was scanning the second page of her letter. She looked up with an added grievance. "My plot isn't borrowed from Miss Wilkins. It all happened right in Colorado."

"Then why didn't you say so? You know nothing of her New England country life. Your local flavor is only warmed over. You must serve it up fresh if you want to tickle the palate of an editor. Now you made a blunder here," running a pencil through the page. "Your farmer says, 'you oughter put the medder hay on top jes' like I do.' The use of 'like' for 'as' is Western dialect. Your story gives the impression of a cheap imitation of Miss Wilkins. It is fatal to trench upon the province of a prominent writer. Why, even Rudyard Kipling found that out to his regret. When he first went to live in Vermont he wrote several stories with a New England setting, but he met with no success. Miss Wilkins has proved her claim to New England just as Brauder Mathews has proved his to New York and Howells to Boston. *No one else*," she added slowly and emphatically, "would dream of exploiting the territory of these writers."

The mortification which she had suffered rankled in the Western girl's mind. She could not bring herself to

accept this fiat with due meekness. "Of course," she flashed, "if New England, including Boston and the city of New York, are cornered up by the adepts of literature, there is nothing left for us humble neophytes. These localities are so transcendently important, the other patches of creation don't count."

With this parting shot, Justina took her leave of the agency designed to save young writers from trouble and disappointment. On the way home she purchased a large number of postage stamps. "I'll just see for myself," she thought fiercely, "whether those people were right about my work." When "A New England Idyl" came back from its thirteenth excursion, she felt that she had learned her lesson.

She took her plot and restored it to the West, where it became a simple story of the great plains. She went over it, grammar in hand, to make sure that every sentence could be parsed; then she carried her work to a woman whose books are read and approved by those who know. After she had heard Justina's tale, this writer who had won success, inquired, "My poor child, can you make bread?"

"Yes," said Justina, "my bread is good."

The woman looked at her in pity. "Why should any one who can make good bread try to write?" she asked mournfully.

After this incident Justina went back to her room and communed with herself. Should she relinquish her ambition, go home, give up all thought of writing? How many months had now passed with nothing to encourage her in the line of effort she had chosen! "I will try once more," said Justina resolutely. The spirit of the early settlers showed in her voice, and with determination she forwarded the little story to one of the best and kindest men in the literary profession, who was then editing a certain well-known magazine.

This time there came back a kind letter of encouragement enclosing a check. The story was accepted, for it had merit in the view of this man whose judgment, if he approved, was enough to launch a young writer. The story appeared—not in a second-rate periodical, but in one of the best known and most desirable. How happy it made the girl with red-brown hair who did not want to go back to the shadow of the mountains without winning laurels for herself in conservative Boston!

Sometimes lack of finish hinders more than graver faults at the starting point of a young writer's career; but if the metal rings true, it can easily be polished.

#### The Incorruptible Dissolution.

"FOR WE KNOW that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The modern church says that this passage refers to death—that the dissolving of the tabernacle simply means the separation of the corporeal atoms due to corruption. This belief is an example of the fallacy which has filled the minds of men to the exclusion of the true doctrine of eternal life to be gained through an incorruptible change. That death is inevitable is fixed in the thought of the modern Christian. He will even deny that the Scriptures teach the doctrine of translation, yet here it is in the plainest words—the body is to be dissolved.



The Latest Issue in Science.

THE POLITICAL ISSUES of the past summer have brought the President face to face with some of the severer forms of deception practiced among the people in the name of legitimate business. Theremanding of criminals to justice is not supposed to belong to the Presidential attributes, but when the country reeks with as much filth as has been brought to view in the cotton scandal, it would seem that he does not encroach upon his prerogatives in concerning himself with the exposure of the thief. The fact that hardly any kind of legislative proceedings is conducted without some imposture foisted upon the people is becoming, unfortunately, too well-known. The scandals in public life have not been able to escape detection, and it is good for the country that it has a man who is willing to interest himself in the departments of justice, at the helm.

The post-office frauds have been handed over to the proper authorities at the instigation of the President, and he has recently shown himself eager to carry forward his investigative efforts in other quarters. The first requisite for a public official is a desire to put order in public affairs and to direct the attention of the people to those issues which require an immediate relief. The American post-office authorities did not do right, but the time for deceit was past when President Roosevelt came into the White House. His function seems to be to administer justice and to show that the concealments of the past will not be suffered to repeat themselves.

The time for making money has been said by certain knowing ones to be while a President is in office; but if he emerge from the executive functions with clean hands he may safely be called the people's advocate, for to pillage has become as common as to eat and to sleep among officials in all grades, and the Executive Mansion is not exempt from its temptations. The greed manifested among those whose supposed knowledge has placed them in control of large interests is an open secret. The capacity for managing great establishments of finance is too often the means of endangering moral principle by the tremendous strain upon it proving too great for individual resistance. Then a coalition is formed by those of similar rapacity for the sake of plundering and exploiting the people who like to put their savings into enterprises that are under those of ability—ability to make money, which is in itself an almost irresistible temptation to virtue.

The union of forces between those of large means has been the object of the princes of finance. How they have succeeded in defeating the people has been sufficiently shown to enable the President to put himself in an attitude of resistance toward those baser elements of success which overstep the bounds of legal right. It is well that he has done so, and it would be better were he to suppress some of the traps set for unwary investors in the guise of fine companies adorned with the names of those who stand well in the business world. They have masked their deceits under the name of success and have the confidence of the public as astute money-getters.

The conscious superiority of President Roosevelt to these men is as much of a pleasure to the majority of his fellow citizens as the rectitude of Washington was in his day to his friends and supporters. The staunchest adherents of the President are those who desire to see him pushing his denunciations where they are deserved, and dealing out approbrium in those quarters where it is richly earned. It is the man who meddles where he thinks he can do good, who has gained the gratitude of those who love justice.

If the President would add to his perfections in the sight of his friends by undertaking to see that scientific justice is done and would ask the United States Coast Survey to institute measures leading to the public exhibition of the Cellular Cosmogony, he would materially contribute to the prestige of the United States, which should lead conspicuously in all scientific matters. The fame that the country would derive from such a discovery given with the requisite proofs and publicly recognized, is obvious. It is time to unmask the deceptions of the Copernican astronomy, which has put itself forward as a friend to the people when it is built upon an assumed premise—the earth's convexity. The requisite test has been made, and it only remains for the government of the United States to recognize the fact that the earth's contour has been absolutely determined by an experiment which may be freely repeated, in order to render the Roosevelt administration remarkable for all time in the eyes of the world.

It is time to show the people by what means the distances to the fixed stars are computed, and to inform them that the immense spaces said to intervene between these stars and the earth all depend upon the primary assumption—that the earth is convex.

## General Contributions

### THE SIGNIFICANCE OF THE WHOLE ARMOR.

The Ultimate Factors in the Achievement of the Great Victory of Life Over Death; the Character of the Warfare.

BERTHALDINE, MATRONA.

“PUT ON THE whole armor of God,” is an Apostolic injunction to the would-be Overcomer of the man of sin. His “feet,” those who run to herald his recognized presence, must be shod with the “gospel of peace,” the good news of the Shiloh, the Shepherd from Joseph, the Stone of Israel. His head must be crowned with the helmet of salvation. The donning of this helmet signifies the recognition and utilization of the resources of the feminine attribute of Deity—divine Wisdom, for the application of the science of the law to all its divine uses.

Without a wisely discriminating application of the law to life for the attainment of its ultimate of divine-human progress, the regeneration of the holy Seed, eternal life could not have being. These ultimates be-



## The Latest Issue in Science.

THE POLITICAL ISSUES of the past summer have brought the President face to face with some of the severer forms of deception practiced among the people in the name of legitimate business. The remanding of criminals to justice is not supposed to belong to the Presidential attributes, but when the country reeks with as much filth as has been brought to view in the cotton scandal, it would seem that he does not encroach upon his prerogatives in concerning himself with the exposure of the thief. The fact that hardly any kind of legislative proceedings is conducted without some imposture foisted upon the people is becoming, unfortunately, too well-known. The scandals in public life have not been able to escape detection, and it is good for the country that it has a man who is willing to interest himself in the departments of justice, at the helm.

The post-office frauds have been handed over to the proper authorities at the instigation of the President, and he has recently shown himself eager to carry forward his investigative efforts in other quarters. The first requisite for a public official is a desire to put order in public affairs and to direct the attention of the people to those issues which require an immediate relief. The American post-office authorities did not do right, but the time for deceit was past when President Roosevelt came into the White House. His function seems to be to administer justice and to show that the concealments of the past will not be suffered to repeat themselves.

The time for making money has been said by certain knowing ones to be while a President is in office; but if he emerge from the executive functions with clean hands he may safely be called the people's advocate, for to pillage has become as common as to eat and to sleep among officials in all grades, and the Executive Mansion is not exempt from its temptations. The greed manifested among those whose supposed knowledge has placed them in control of large interests is an open secret. The capacity for managing great establishments of finance is too often the means of endangering moral principle by the tremendous strain upon it proving too great for individual resistance. Then a coalition is formed by those of similar rapacity for the sake of plundering and exploiting the people who like to put their savings into enterprises that are under those of ability—ability to make money, which is in itself an almost irresistible temptation to virtue.

The union of forces between those of large means has been the object of the princes of finance. How they have succeeded in defeating the people has been sufficiently shown to enable the President to put himself in an attitude of resistance toward those baser elements of success which overstep the bounds of legal right. It is well that he has done so, and it would be better were he to suppress some of the traps set for unwary investors in the guise of fine companies adorned with the names of those who stand well in the business world. They have masked their deceits under the name of success and have the confidence of the public as astute money-getters.

The conscious superiority of President Roosevelt to these men is as much of a pleasure to the majority of his fellow citizens as the rectitude of Washington was in his day to his friends and supporters. The staunchest adherents of the President are those who desire to see him pushing his denunciations where they are deserved, and dealing out approbrium in those quarters where it is richly earned. It is the man who meddles where he thinks he can do good, who has gained the gratitude of those who love justice.

If the President would add to his perfections in the sight of his friends by undertaking to see that scientific justice is done and would ask the United States Coast Survey to institute measures leading to the public exhibition of the Cellular Cosmogony, he would materially contribute to the prestige of the United States, which should lead conspicuously in all scientific matters. The fame that the country would derive from such a discovery given with the requisite proofs and publicly recognized, is obvious. It is time to unmask the deceptions of the Copernican astronomy, which has put itself forward as a friend to the people when it is built upon an assumed premise—the earth's convexity. The requisite test has been made, and it only remains for the government of the United States to recognize the fact that the earth's contour has been absolutely determined by an experiment which may be freely repeated, in order to render the Roosevelt administration remarkable for all time in the eyes of the world.

It is time to show the people by what means the distances to the fixed stars are computed, and to inform them that the immense spaces said to intervene between these stars and the earth all depend upon the primary assumption—that the earth is convex.

## General Contributions

### THE SIGNIFICANCE OF THE WHOLE ARMOR.

The Ultimate Factors in the Achievement of the Great Victory of Life Over Death; the Character of the Warfare.

BERTHALDINE, MATRONA.

"PUT ON THE whole armor of God," is an Apostolic injunction to the would-be Overcomer of the man of sin. His "feet," those who run to herald his recognized presence, must be shod with the "gospel of peace," the good news of the Shiloh, the Shepherd from Joseph, the Stone of Israel. His head must be crowned with the helmet of salvation. The donning of this helmet signifies the recognition and utilization of the resources of the feminine attribute of Deity—divine Wisdom, for the application of the science of the law to all its divine uses.

Without a wisely discriminating application of the law to life for the attainment of its ultimate of divine-human progress, the regeneration of the holy Seed, eternal life could not have being. These ultimates be-



come manifest in both involved and evolved natural and Arch-natural forms and functions. Form and function constitute in the material world, the fundamentals of law and order, for which factors of the kingdom of heaven in earth Koreshanity inculcates the most profound respect. God formed man in the day of his creation, in perfect harmony with the universal laws of his own divine being as the microcosmic universe. The fall or disintegration of this God-created manhood, at the termination of the cycle of its integrity as such, was effected by a voluntary act of justifiable disobedience to the law of continence, by obedience to which human integrity is produced and maintained.

When sin or evil of this disobedience has served the divine purpose in the education of its children in all that constitutes fallacy and evil, the "upright man," the primeval integrity of divine good, is re-formed from the femininity of the Almighty, and presented to the children of disobedience as a "light shining in darkness," with which they are, in obedience to the laws operative for their recreation as the children of God, to compare and contrast themselves till enabled by an acquired power of discrimination as to their needs, they appropriate the good, to be in turn appropriated by it and transmuted to it.

The science of the law, the shield and buckler of love and wisdom of the Almighty, is in time communicated to the true soldier of the cross, who is to wield the sword of the Spirit, the power of theocrasis by which eternal life is attained. Guarded by the man of God as the armored soldier of the cross, divine Wisdom sits enthroned, "strong to deliver and mighty to save" all that come unto her by him. By him she is esteemed the crowning good and glory of man's integrity, as the creator and preserver of the universe of life, of which his death as the holy Seed, is the eternal and most sacred sacrificial counterpart.

The feminine powers by which the Almighty lifts up the standard of his integrity as the Grand Man of the universe, are expressed in the reorganization of human society, on the basis of social organization furnished by Universology, an all-comprehensive science of specific sciences. These specific sciences may be reckoned with in practical sociology as the applied science of coöperative industrial education, the applied science of commercial equity, and the applied science of practical theocracy.

Without God man can do nothing godly or good. The Almighty strengthens and endues men with powers by the agency of his Christ or Messiah, whom he raises up among men as the first-fruits of his universal being from age to age and tabernacles within, in a specific personal way as the Savior of all other men, who are as nothing without him. The multitude constitute the helpless, and the Messiah their ever-present help in time of need, which comes at the end of their every world or cycle of development on a specific plane of being. At this terminal point or station, men need a "door," a "passover," a new beginning, a new creation, and therefore a Creator who can say "Behold, I make all things new!" Given the needed Messiah, man may say with

wisdom and understanding imparted by him, "I can do all things, Christ strengthening me."

Deity, *per se*, is the divine unity of love and wisdom, the masculine and feminine principles of eternal life, maintained as a conscious individuality by their own scientific application of the laws and principles of Messiahship, which they are as helpless to ignore as men are helpless to do without their recurrent Messianic manifestations. If the personal manifestations of Deity be in externals that of a ruling masculinity, the interior coöordinating ruling power of his visible being is certain to be feminine. If the personal manifestation of Deity be feminine the interior coöordinating power is masculine. The Lord Jesus, the Son of man and also the Son of God, was the manifest deific individuality, having an external masculine personality coöordinated by the indwelling Bride, divine Wisdom.

The Lord was the manifest expression of the love principle or will of God, the begetter, this attribute making the Son one with the Father, whom he would become, and therefore would "go" as a source of self-perpetuation. Today the humanity with which the Lord Jesus identified himself, has to reckon with a Messiah who is the personal power of the Lord's cross and passion, in conjunction with his crown of rejoicing, his helmet of salvation. They confront the science of the Lord's transmutation to the son of perdition, and his identification with Israel. He is the lost sheep of the house of Israel, whom Jehovah came to seek and to save, for in him all fulness dwells, from whom he must obtain his own with increase. This lost Joseph, heir of all the promises to Abraham, Isaac, and Jacob, is to be found by Judah and all his brethren and restored to his own by the Mother of all living, who has borne him upon eagles wings, the sciences of eternal truth, to the throne of the universe of law and order, form and function, of which she is the organic center and circumference.

The finding of the lost sheep of the house of Israel gives the whole household cause for rejoicing. Joseph was foretold to become a "fruitful bough" or son "whose daughters should mount upon the wall." As representative of the feminine principle, the Gentile daughters of Israel, become Lo Ammi, hail the restoration of Joseph with a hope that maketh not ashamed, of becoming restored to and identified with the Motherhood of the Gods. Hence they are called by the Restored, identified with the Restorer, to declare "glad tidings of great joy to all people," from the stand-point of a sound doctrine of restitution to immortality and eternal life, based upon the science of the law of the eternal perpetuity of the universe.

As avenging angels of God Almighty, the daughters of Joseph should proclaim the gospel of peace with which the Restorer is shod, a peace insuring the destruction of the wicked and the termination of universal war at the price of an indemnity which means the wholesale surrender of this present evil world to a present Christ the Restorer, for its purification by fire. The agencies to be employed to effect this are living sacrifices on the



come manifest in both involved and evolved natural and Arch-natural forms and functions. Form and function constitute in the material world, the fundamentals of law and order, for which factors of the kingdom of heaven in earth Koreshanity inculcates the most profound respect. God formed man in the day of his creation, in perfect harmony with the universal laws of his own divine being as the microcosmic universe. The fall or disintegration of this God-created manhood, at the termination of the cycle of its integrity as such, was effected by a voluntary act of justifiable disobedience to the law of continence, by obedience to which human integrity is produced and maintained.

When sin or evil of this disobedience has served the divine purpose in the education of its children in all that constitutes fallacy and evil, the "upright man," the primeval integrity of divine good, is re-formed from the femininity of the Almighty, and presented to the children of disobedience as a "light shining in darkness," with which they are, in obedience to the laws operative for their recreation as the children of God, to compare and contrast themselves till enabled by an acquired power of discrimination as to their needs, they appropriate the good, to be in turn appropriated by it and transmuted to it.

The science of the law, the shield and buckler of love and wisdom of the Almighty, is in time communicated to the true soldier of the cross, who is to wield the sword of the Spirit, the power of theocrasis by which eternal life is attained. Guarded by the man of God as the armored soldier of the cross, divine Wisdom sits enthroned, "strong to deliver and mighty to save" all that come unto her by him. By him she is esteemed the crowning good and glory of man's integrity, as the creator and preserver of the universe of life, of which his death as the holy Seed, is the eternal and most sacred sacrificial counterpart.

The feminine powers by which the Almighty lifts up the standard of his integrity as the Grand Man of the universe, are expressed in the reorganization of human society, on the basis of social organization furnished by Universology, an all-comprehensive science of specific sciences. These specific sciences may be reckoned with in practical sociology as the applied science of coöperative industrial education, the applied science of commercial equity, and the applied science of practical theocracy.

Without God man can do nothing godly or good. The Almighty strengthens and endues men with powers by the agency of his Christ or Messiah, whom he raises up among men as the first-fruits of his universal being from age to age and tabernacles within, in a specific personal way as the Savior of all other men, who are as nothing without him. The multitude constitute the helpless, and the Messiah their ever-present help in time of need, which comes at the end of their every world or cycle of development on a specific plane of being. At this terminal point or station, men need a "door," a "passover," a new beginning, a new creation, and therefore a Creator who can say "Behold, I make all things new!" (Given the needed Messiah, man may say with

wisdom and understanding imparted by him, "I can do all things, Christ strengthening me.")

Deity, *per se*, is the divine unity of love and wisdom, the masculine and feminine principles of eternal life, maintained as a conscious individuality by their own scientific application of the laws and principles of Messiahship, which they are as helpless to ignore as men are helpless to do without their recurrent Messianic manifestations. If the personal manifestations of Deity be in externals that of a ruling masculinity, the interior coöordinating ruling power of his visible being is certain to be feminine. If the personal manifestation of Deity be feminine the interior coöordinating power is masculine. The Lord Jesus, the Son of man and also the Son of God, was the manifest deific individuality, having an external masculine personality coöordinated by the indwelling Bride, divine Wisdom.

The Lord was the manifest expression of the love principle or will of God, the begetter, this attribute making the Son one with the Father, whom he would become, and therefore would "go" as a source of self-perpetuation. Today the humanity with which the Lord Jesus identified himself, has to reckon with a Messiah who is the personal power of the Lord's cross and passion, in conjunction with his crown of rejoicing, his helmet of salvation. They confront the science of the Lord's transmutation to the son of perdition, and his identification with Israel. He is the lost sheep of the house of Israel, whom Jehovah came to seek and to save, for in him all fulness dwells, from whom he must obtain his own with increase. This lost Joseph, heir of all the promises to Abraham, Isaac, and Jacob, is to be found by Judah and all his brethren and restored to his own by the Mother of all living, who has borne him upon eagles wings, the sciences of eternal truth, to the throne of the universe of law and order, form and function, of which she is the organic center and circumference.

The finding of the lost sheep of the house of Israel gives the whole household cause for rejoicing. Joseph was foretold to become a "fruitful bough" or son "whose daughters should mount upon the wall." As representative of the feminine principle, the Gentile daughters of Israel, become Lo Ammi, hail the restoration of Joseph with a hope that maketh not ashamed, of becoming restored to and identified with the Motherhood of the Gods. Hence they are called by the Restored, identified with the Restorer, to declare "glad tidings of great joy to all people," from the stand-point of a sound doctrine of restitution to immortality and eternal life, based upon the science of the law of the eternal perpetuity of the universe.

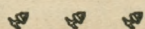
As avenging angels of God Almighty, the daughters of Joseph should proclaim the gospel of peace with which the Restorer is shod, a peace insuring the destruction of the wicked and the termination of universal war at the price of an indemnity which means the wholesale surrender of this present evil world to a present Christ the Restorer, for its purification by fire. The agencies to be employed to effect this are living sacrifices on the



altar he has built and surrounded by water, upon which he shall kindle the fire of his own theocrasis.

The universe purified by the sweet-smelling incense of the sacrifice, a new world formed for the inheritance of the just made perfect in One altogether lovely by the Restorer restored to the bosom of eternal life, the Messiah as King of kings and Lord of lords, may rest from his labors, while his works shall follow after as living witnesses to his worth, who taught humanity to pray:

"O Shepherd of Israel,  
Like a flock thou leadest us!  
The daughters of Joseph will sing thy praise,  
And the sons of thy kingdom and thine heirs  
Will worship thee;  
Thou art worthy to be our King,  
And we rejoice in thy service:  
In thee we find the God of our salvation,  
And we trust in thee for evermore."



## SUPREMACY OF THE RATIONAL FACULTY.

The Mental Powers of the Perfect Man Distinguished From Those of the Modern Humanity; Illumination of the Intellect.

DR. C. A. GRAVES.

THE RATIONAL FACULTY is that wherein is disclosed the kinship between God and man. In the true sense man is God; but "man" as we know him belongs to the plane of the sensual-human. He is the human animal. The rational faculty, in contradistinction to the mere intellectual faculties, is what differentiates between the animal man and Man; and the gradual development and supremacy of the rational faculty connotes the progress of the man from the animal-human to the estate of the perfect man, the estate or condition indicated in the statement: "So God created man in his own image. \* \* In the likeness of God made he him." No such man exists in the earth today. None such have existed for many hundreds of years. But the Almighty through Messianic baptism, crosses himself with the animal-human; he impregnates the souls of those prepared to receive his baptism; and after a long period of spiritual gestation there comes the birth, and the perfect Men are manifest—the new genus, of which Jesus the Christ was the Archetype.

This is the most momentous question challenging the attention of mankind today. It involves factors that are familiar to the mind in relation to less momentous questions. Its factors correspond to those operative under our daily observation. Its seed-time and harvest are analogous to those in other domains. We are treating here of the higher human life; but its principles of perpetuity correspond to those in the plane of the animal kingdom; and these again correspond to the principles governing in the planting, germination, growth, and maturity in the vegetable kingdom.

The reader will note that great stress is laid upon fundamental principles in the Koresban System; for a knowledge of them are absolutely essential to the correct solution of any question. We cannot arrive at a correct conclusion upon any subject without a knowl-

edge of the fundamental principles involved. The foundation laws of the universe are utterly unknown to the modern world. It is these that are brought to light in Koreshanity. It is to a comprehension of them that we are endeavoring to open the eyes of the world.

This question under consideration—the higher generation—cannot be comprehended, notwithstanding its simplicity, without an antecedent knowledge of the fundamental axiom that "a law operative in one domain is correspondingly operative in all." This follows as a necessity from the unity and harmony of the universe. The universe is not at war with itself. It is an harmonious whole. Nowhere is inharmony found, save in human life and affairs; and this comes about from the fact that the perfect man is God, the prime factor in universal perpetuity; and in reaching the plane of his perfection man must become a law unto himself. That is, he must come into such harmony with universal law as to have no wish in opposition to it; and having subordinated his will or animal nature to his intellect through a knowledge of essential law, his only desire is to obey.

The seat of the will or desire of man is in the cerebellum; the seat of the intellect is in the cerebrum. Man is not rational so long as he is governed by thoughts generated in the cerebellum; neither is he rational so long as he is governed merely by thoughts generated in the cerebrum. He is rational only when through experience he has brought two into harmony—when the intellect has become enlightened and the will has become subordinated to it. The man must be rounded out. He reaches perfection when he has come into complete harmony. He is then a law unto himself. He becomes the source and origin of all activity; he becomes the author and finisher, the creator of the universe. He is the Seed of the universe, through and by which it is perpetually recreated. He has become the real Man. He is God.

The mere intellect will not carry a man to the pinnacle of perfection. No matter how brilliant, how broad, how deep, how profound may be his intellect. It may be embellished by all that art can bestow; it may be graced by music and poetry; but its ultimate without the coöperation of a subordinate will, is perfection in infernalism. Such a one may be a devil of the most subtle class. He obeys the behests and is the servant of his selfish desires. His god is himself. He would destroy the universe to encompass his desires. Here is the difference between God and the devil. Both are intellectual. But God has learned to subordinate his will, while the devil has not. This constitutes the one the author of life; the other the author of death. Thus Jesus the Christ was the life of the world. "The devil hath the power of death."

Humanity in this age of the world is intellectual but not rational. It is plain to be seen from this analysis that the perverted intellect, not having brought the will into harmonious subjection, leads inevitably to every conceivable evil. The perverted intellect serves only to cover and conceal the real intent. It is the cloak for every hypocrisy; it sugar-coats every deadly drug. It apparels evil spirits in the garb of angels; it clothes devils with the habilaments of heaven. It is the origin of man's inhumanity to man. It is the parent of human ills. This is the reason for that strange anomaly—namely, that the greatest unregenerate intellect cannot comprehend a simple truth.



altar he has built and surrounded by water, upon which he shall kindle the fire of his own theocrasis.

The universe purified by the sweet-smelling incense of the sacrifice, a new world formed for the inheritance of the just made perfect in One altogether lovely by the Restorer restored to the bosom of eternal life, the Messiah as King of kings and Lord of lords, may rest from his labors, while his works shall follow after as living witnesses to his worth, who taught humanity to pray:

"O Shepherd of Israel,  
Like a flock thou leadest us!  
The daughters of Joseph will sing thy praise,  
And the sons of thy kingdom and thine heirs  
Will worship thee;  
Thou art worthy to be our King,  
And we rejoice in thy service:  
In thee we find the God of our salvation,  
And we trust in thee for evermore."



## SUPREMACY OF THE RATIONAL FACULTY.

The Mental Powers of the Perfect Man Distinguished From Those of the Modern Humanity; Illumination of the Intellect.

DR. C. A. GRAVES.

THE RATIONAL FACULTY is that wherein is disclosed the kinship between God and man. In the true sense man is God; but "man" as we know him belongs to the plane of the sensual-human. He is the human animal. The rational faculty, in contradistinction to the mere intellectual faculties, is what differentiates between the animal man and Man; and the gradual development and supremacy of the rational faculty connotes the progress of the man from the animal-human to the estate of the perfect man, the estate or condition indicated in the statement: "So God created man in his own image. \* \* In the likeness of God made he him." No such man exists in the earth today. None such have existed for many hundreds of years. But the Almighty through Messianic baptism, crosses himself with the animal-human; he impregnates the souls of those prepared to receive his baptism; and after a long period of spiritual gestation there comes the birth, and the perfect Men are manifest—the new genus, of which Jesus the Christ was the Archetype.

This is the most momentous question challenging the attention of mankind today. It involves factors that are familiar to the mind in relation to less momentous questions. Its factors correspond to those operative under our daily observation. Its seed-time and harvest are analogous to those in other domains. We are treating here of the higher human life; but its principles of perpetuity correspond to those in the plane of the animal kingdom; and these again correspond to the principles governing in the planting, germination, growth, and maturity in the vegetable kingdom.

The reader will note that great stress is laid upon fundamental principles in the Koresban System; for a knowledge of them are absolutely essential to the correct solution of any question. We cannot arrive at a correct conclusion upon any subject without a knowl-

edge of the fundamental principles involved. The foundation laws of the universe are utterly unknown to the modern world. It is these that are brought to light in Koresbanity. It is to a comprehension of them that we are endeavoring to open the eyes of the world.

This question under consideration—the higher generation—cannot be comprehended, notwithstanding its simplicity, without an antecedent knowledge of the fundamental axiom that "a law operative in one domain is correspondingly operative in all." This follows as a necessity from the unity and harmony of the universe. The universe is not at war with itself. It is an harmonious whole. Nowhere is inharmony found, save in human life and affairs; and this comes about from the fact that the perfect man is God, the prime factor in universal perpetuity; and in reaching the plane of his perfection man must become a law unto himself. That is, he must come into such harmony with universal law as to have no wish in opposition to it; and having subordinated his will or animal nature to his intellect through a knowledge of essential law, his only desire is to obey.

The seat of the will or desire of man is in the cerebellum; the seat of the intellect is in the cerebrum. Man is not rational so long as he is governed by thoughts generated in the cerebellum; neither is he rational so long as he is governed merely by thoughts generated in the cerebrum. He is rational only when through experience he has brought two into harmony—when the intellect has become enlightened and the will has become subordinated to it. The man must be rounded out. He reaches perfection when he has come into complete harmony. He is then a law unto himself. He becomes the source and origin of all activity; he becomes the author and finisher, the creator of the universe. He is the Seed of the universe, through and by which it is perpetually recreated. He has become the real Man. He is God.

The mere intellect will not carry a man to the pinnacle of perfection. No matter how brilliant, how broad, how deep, how profound may be his intellect. It may be embellished by all that art can bestow; it may be graced by music and poetry; but its ultimate without the coöperation of a subordinate will, is perfection in infernalism. Such a one may be a devil of the most subtle class. He obeys the behests and is the servant of his selfish desires. His god is himself. He would destroy the universe to encompass his desires. Here is the difference between God and the devil. Both are intellectual. But God has learned to subordinate his will, while the devil has not. This constitutes the one the author of life; the other the author of death. Thus Jesus the Christ was the life of the world. "The devil hath the power of death."

Humanity in this age of the world is intellectual but not rational. It is plain to be seen from this analysis that the perverted intellect, not having brought the will into harmonious subjection, leads inevitably to every conceivable evil. The perverted intellect serves only to cover and conceal the real intent. It is the cloak for every hypocrisy; it sugar-coats every deadly drug. It apparels evil spirits in the garb of angels; it clothes devils with the habiliments of heaven. It is the origin of man's inhumanity to man. It is the parent of human ills. This is the reason for that strange anomaly—namely, that the greatest unregenerate intellect cannot comprehend a simple truth.





## In The Editorial Perspective.

THE EDITOR.



THE SPIRIT OF THE MOB is anarchistic and dangerous wherever it is manifest; it is the spirit of the unreasoning and the revengeful, the spirit of the disorderly, the spirit of disintegration. The mobs of Chicago have exerted a force during the past several months. They threw their energy against industrial and commercial institutions to rule or ruin. The strike is virtually over, but nothing was gained for the strikers. There were no points of good morals maintained, no principles of righteousness exemplified in the conduct of the strike. On the contrary, diabolism was much in evidence; and even among the leaders, there was corruption and graft. The strike is over, but the effects of the strike remain. The influence of the mob spreads; it notably prevailed during the period of the strike. Conditions have reached a point of climax; and the grand jury demands forceful action by the Chicago police to rid the city of an army of thugs and skulking criminals. The spirit of the mob gave impetus to a wave of crime in Chicago. Since January 1, 1905, there have been committed in Chicago, 65 murders, 131 assaults, 182 burglaries, and 274 hold-ups—so far as reported to the city authorities. One of the fundamental excuses given by men engaged in lines of robbery is that the higher classes steal millions; therefore, the common robber satisfies his conscience on the score that he steals only hundreds or thousands. There is a notable disregard for the rights of others, a low estimate placed upon human life. Hundreds and thousands of men do not scruple to endeavor to rob corporations. The game of business involves cut-throat methods. The burglar in invading the premises of a neighbor to obtain money or jewels, feels that he has as much a right to do it as such men as Rockefeller have to invade the spheres of activity of rival concerns, for the purpose of obtaining control of resources—to steal the income of others. Similar conditions existed in France at the beginning of the Revolution. There was a reign of terror because the spirit of the mob was exerted against the classes living in luxury. There was no regard for custom, no regard for human rights. Might was considered right when exerted against the rich; but it was terribly wrong if the rich employed force to counteract the force of the mob. The result of the spirit of the mob in France, the prevalence of the reign of terror, is but a suggestive warning of the consequences of the spirit of the mob at the very close of the dispensation. It is now to be more universal; anarchy approaches in various domains of activity; and morals are at a low ebb. The editor of the *Wall Street Journal*, commenting on the promotion of modern criminal schemes under the name of high finance and under the guise of legitimate business, says: "One of the problems of today is how to establish a higher standard of morality. It ought to be clearly understood that it is as immoral for a corporation to steal as it is for an individual; and that it is as criminal to steal from a corporation as it is to steal from an individual; that it is as wicked to deceive a corporation into paying fraudulent claims as it is to rob a widow or an

orphan; and that it is as bad for an official or a director of a corporation to use its funds, of which he is the trustee, to enrich himself at its expense, as it is for a burglar to break into a vault and rob a bank of its assets." A remedy offered is: "The best way, perhaps, to bring about such a high standard is for honest men to band together to prosecute and punish all offenders." Well, it is said that Diogenes looked in vain for *one* honest man; and if he should now be found what weight would the one have in an endeavor to prosecute the thousands of leaders in crime, before corrupt judges and bribed juries? The fact is, there will be no high standard of morals in the world generally so long as the competitive system exists, or so long as the spirit of disorder which it generates, prevails. There must be a reformation in and of the *human heart*. Statutes of state and nation will not avail. The more laws that men make the worse their constituents become. But genuine reform is to sweep the world. It will make some startling disclosures, some rapid erasures. It will reveal the absolute truth of human life and relations, and erase the old institutions from the face of the earth. We are now in the dawning; the new day is upon us.

We have before us a copy of the *Liverpool Daily Post and Mercury*, containing a review of the Cellular Cosmogony, which review we reprint in another department of this issue. Alongside the review in the daily referred to, is a discussion bearing upon points of interest relative to the earth's contour. If the editorial fraternity would investigate such facts, comments on the Cellular Cosmogony would not only be more favorable, but acceptance of the premise of the system would be inevitable. "Is the Isle of Man Visible from Wallasey?" is the subject under discussion. The Isle of Man is northwest from Liverpool about eighty miles, and eighty-two miles from Wallasey. Correspondents assert that the Isle of Man has been observed from such distant points, notwithstanding the fact that it would be a physical impossibility from the stand-point of the convex theory of the world. One correspondent affirms that only a few days previous to his writing, "coming over from the Isle of Man [to Blackpool] on Tuesday last by the steamer *Mona*, we did not lose sight of land at any time." Let us count the point of observation on the steamer to be twenty-five feet above the water. From such altitude, the horizon would be formed, according to the convex idea, at about six miles distant. If the Isle of Man was visible from the steamer at Blackpool, the earth would curve downwards for at least fifty-four miles beyond the Blackpool horizon, a total curvature of nearly 2,000 feet, which is about the height of Snaefel, the highest hill on the Isle; so that if the earth were convex, only the bare tip of Snaefel would be visible from the steamer's deck at Blackpool; but the correspondent asserts that "land" was not invisible throughout the whole voyage. But the Isle has been seen from Wallasey, not the tip of the hill, but the island itself. Wallasey is about eighty-two miles from Snaefel, and the





## In The Editorial Perspective.

THE EDITOR.



THE SPIRIT OF THE MOB is anarchistic and dangerous wherever it is manifest; it is the spirit of the unreasoning and the revengeful, the spirit of the disorderly, the spirit of disintegration. The mobs of Chicago have exerted a force during the past several months. They threw their energy against industrial and commercial institutions to rule or ruin. The strike is virtually over, but nothing was gained for the strikers. There were no points of good morals maintained, no principles of righteousness exemplified in the conduct of the strike. On the contrary, diabolism was much in evidence; and even among the leaders, there was corruption and graft. The strike is over, but the effects of the strike remain. The influence of the mob spreads; it notably prevailed during the period of the strike. Conditions have reached a point of climax; and the grand jury demands forceful action by the Chicago police to rid the city of an army of thugs and skulking criminals. The spirit of the mob gave impetus to a wave of crime in Chicago. Since January 1, 1905, there have been committed in Chicago, 65 murders, 131 assaults, 182 burglaries, and 274 hold-ups—so far as reported to the city authorities. One of the fundamental excuses given by men engaged in lines of robbery is that the higher classes steal millions; therefore, the common robber satisfies his conscience on the score that he steals only hundreds or thousands. There is a notable disregard for the rights of others, a low estimate placed upon human life. Hundreds and thousands of men do not scruple to endeavor to rob corporations. The game of business involves cut-throat methods. The burglar in invading the premises of a neighbor to obtain money or jewels, feels that he has as much a right to do it as such men as Rockefeller have to invade the spheres of activity of rival concerns, for the purpose of obtaining control of resources—to steal the income of others. Similar conditions existed in France at the beginning of the Revolution. There was a reign of terror because the spirit of the mob was exerted against the classes living in luxury. There was no regard for custom, no regard for human rights. Might was considered right when exerted against the rich; but it was terribly wrong if the rich employed force to counteract the force of the mob. The result of the spirit of the mob in France, the prevalence of the reign of terror, is but a suggestive warning of the consequences of the spirit of the mob at the very close of the dispensation. It is now to be more universal; anarchy approaches in various domains of activity; and morals are at a low ebb. The editor of the *Wall Street Journal*, commenting on the promotion of modern criminal schemes under the name of high finance and under the guise of legitimate business, says: "One of the problems of today is how to establish a higher standard of morality. It ought to be clearly understood that it is as immoral for a corporation to steal as it is for an individual; and that it is as criminal to steal from a corporation as it is to steal from an individual; that it is as wicked to deceive a corporation into paying fraudulent claims as it is to rob a widow or an

orphan; and that it is as bad for an official or a director of a corporation to use its funds, of which he is the trustee, to enrich himself at its expense, as it is for a burglar to break into a vault and rob a bank of its assets." A remedy offered is: "The best way, perhaps, to bring about such a high standard is for honest men to band together to prosecute and punish all offenders." Well, it is said that Diogenes looked in vain for *one* honest man; and if he should now be found what weight would the one have in an endeavor to prosecute the thousands of leaders in crime, before corrupt judges and bribed juries? The fact is, there will be no high standard of morals in the world generally so long as the competitive system exists, or so long as the spirit of disorder which it generates, prevails. There must be a reformation in and of the *human heart*. Statutes of state and nation will not avail. The more laws that men make the worse their constituents become. But genuine reform is to sweep the world. It will make some startling disclosures, some rapid erasures. It will reveal the absolute truth of human life and relations, and erase the old institutions from the face of the earth. We are now in the dawning; the new day is upon us.

We have before us a copy of the *Liverpool Daily Post and Mercury*, containing a review of the Cellular Cosmogony, which review we reprint in another department of this issue. Alongside the review in the daily referred to, is a discussion bearing upon points of interest relative to the earth's contour. If the editorial fraternity would investigate such facts, comments on the Cellular Cosmogony would not only be more favorable, but acceptance of the premise of the system would be inevitable. "Is the Isle of Man Visible from Wallasey?" is the subject under discussion. The Isle of Man is northwest from Liverpool about eighty miles, and eighty-two miles from Wallasey. Correspondents assert that the Isle of Man has been observed from such distant points, notwithstanding the fact that it would be a physical impossibility from the stand-point of the convex theory of the world. One correspondent affirms that only a few days previous to his writing, "coming over from the Isle of Man [to Blackpool] on Tuesday last by the steamer *Mona*, we did not lose sight of land at any time." Let us count the point of observation on the steamer to be twenty-five feet above the water. From such altitude, the horizon would be formed, according to the convex idea, at about six miles distant. If the Isle of Man was visible from the steamer at Blackpool, the earth would curve downwards for at least fifty-four miles beyond the Blackpool horizon, a total curvature of nearly 2,000 feet, which is about the height of Snaefel, the highest hill on the Isle; so that if the earth were convex, only the bare tip of Snaefel would be visible from the steamer's deck at Blackpool; but the correspondent asserts that "land" was not invisible throughout the whole voyage. But the Isle has been seen from Wallasey, not the tip of the hill, but the island itself. Wallasey is about eighty-two miles from Snaefel, and the



altitude of Wallasey is only about 250 feet. It is noticeable in this connection that one correspondent undertakes to show that no one has ever seen the Isle of Man from such distant points, for the reason that the earth's convexity would not admit of it. So much the worse for the convex idea; for there are numerous facts which demonstrate conclusively that the earth is *not* convex. When the people begin to see these things for themselves, they will suddenly discredit the declarations of the modern scientists; and then there will be a revolution that will sweep the world in favor of Koreshan Universology.

Competitive business is *warfare*. It always has been, and can never be anything else so long as it exists. Miss Tarbell arraigns Rockefeller for the crime of growing rich, though he has but applied on a broad scale, the principles of the competitive system, which is a system of robbery of the neighbor. She says of him: "He has turned commerce from a peaceful pursuit to war and honeycombed it with cruel and corrupt practice; turned competition from honorable emulation to cut-throat struggle." Commenting upon the statement, the *Wall Street Journal* says: "Somehow this is not very convincing. Was commerce such a 'peaceful pursuit' before Mr. Rockefeller entered it? Was competition purely 'honorable emulation?' Not so do we understand it, and not such do we understand Rockefeller's offending to be. He found business a war when he went into business - a war of bows and arrows, catapults, tomahawks, pikes and broadswords, if you will, but still a war. Into it he brought artillery, arms of precision, the telegraph, the telephone, corps of scouts, high explosives and other characteristic products of civilization, together with a perfectly organized and most highly disciplined army. All's fair in war, they say, and Rockefeller so construed it. So did his antagonists, for the most part. How many of them would have foregone a single one of the advantages that he secured, had they been in his position? But he won. \* \* Many people fought with Rockefeller, but he won. He is guilty of all the offences of modern warfare, guilty as many others, guilty as would be many others if they had the chance and the ability to seize it—but he is most of all guilty of supreme success." We have in the above a vivid description of the actual character of the competitive system of industry and commerce—of competitive business. Rockefeller's position is that of a representative of the modern business world, an embodiment of its spirit, an exemplar of its principles. The people are beginning to turn from him; they will turn more and more. They will see that modern business is founded upon false principles; and the success of Rockefeller suggests forcefully the character of the deeds of the people, for which the nation must suffer the throes of a terrible revolution. When war is abolished, as it will be through the factors of storm and calm, the competitive system will pass from the scenes of human activity.

A Christian clergyman recently made bold to assert the divinity of Jesus the Christ; and in the course of his remarks he said some good things. He cites the facts of Jesus' unparalleled influence in the world as evidence of the in-

herent divinity of the character of the Son of man: "Christ is the only human being that has ever attained and retained such a marvelous influence over the history of men. What shall we say therefore of his having gained it unless it be to attribute it to his divine personality?" His power is unquestioned. But what was the *source* of it? Theologians have often discussed this subject, and many have said that Jesus was divine. However, they did not really mean it; they meant that a *part* of him was divine; that he was the continent of a part of Deity, the other part or parts residing in the sky, or beyond the stars. The divinity of the Christ means essentially and necessarily that the Christ was *God himself*. And this even, Jesus claimed for himself. He was at one with the Father; and he declared that such a unity obtained that those who saw the Son saw the Father. Jesus was the fulness of the Godhead bodily—that is, he contained all these was of God, for he was God's embodiment, God's personality. Jesus was both human and divine; he was human as to his life and divine as to his personality; he was also divine as to his life, and human as to his personality. He was divine through and through, for he was the essential seed of Deity, to be planted for the regeneration of the Gods. The Almighty is in and of humanity; he is the highest and most central life and mentality of the human race. The race is his race-course or channel of progress, the sphere of his activity. If it is true that without God man can do nothing, it is also true that without man God could do nothing. God in his perfection is the Man; and man in his perfection is God. Jesus was the God-man and the man-God.

Critics of the Bible have had a great deal to say regarding the alleged cruelty of the God of the Jews; and they point to texts recording orders which God gave to the children of Israel to slay their enemies; and instances are given where thousands were destroyed by various visitations, such as earthquakes and other forms of catastrophe. Such critics always begin with erroneous conceptions of the character and relations of God and man. The very essential life of Deity was in the Jews; and he was compelled to guard that people as the continent of his own habitation. It was necessary to destroy everything that militated against the progress of that race. He had to contend with the elements of adversity; he was even made perfect through suffering. God himself is progressive. The Almighty learns to fight that he might make heroes for himself and of himself, that he might become the conqueror of the greatest enemy, which is death. But the agnostics never stops to think of their own position. They believe Nature is supreme, and they worship Nature in a way. But is Nature always kind and merciful? Is not Nature relentless in the punishment of those who disobey her? Does she not send visitations of wrath in storm, fire, and flood; in earthquake, avalanche, and volcanic eruption; in cold and heat, and epidemics of disease? It was surely no worse for Deity to have 30,000 rebellious Jews swallowed up in an earthquake than for Nature to destroy 30,000 people at St. Pierre by the eruption of Mont Pelee. Perhaps it may be logically concluded that the God of the Jews and the God of Nature are one and the same. If so, critics are helpless in the face of the fact.



altitude of Wallasey is only about 250 feet. It is noticeable in this connection that one correspondent undertakes to show that no one has ever seen the Isle of Man from such distant points, for the reason that the earth's convexity would not admit of it. So much the worse for the convex idea; for there are numerous facts which demonstrate conclusively that the earth is *not* convex. When the people begin to see these things for themselves, they will suddenly discredit the declarations of the modern scientists; and then there will be a revolution that will sweep the world in favor of Koreshan Universology.

Competitive business is *warfare*. It always has been, and can never be anything else so long as it exists. Miss Tarbell arraigns Rockefeller for the crime of growing rich, though he has but applied on a broad scale, the principles of the competitive system, which is a system of robbery of the neighbor. She says of him: "He has turned commerce from a peaceful pursuit to war and honeycombed it with cruel and corrupt practice; turned competition from honorable emulation to cut-throat struggle." Commenting upon the statement, the *Wall Street Journal* says: "Somehow this is not very convincing. Was commerce such a 'peaceful pursuit' before Mr. Rockefeller entered it? Was competition purely 'honorable emulation?' Not so do we understand it, and not such do we understand Rockefeller's offending to be. He found business a war when he went into business—a war of bows and arrows, catapults, tomahawks, pikes and broadswords, if you will, but still a war. Into it he brought artillery, arms of precision, the telegraph, the telephone, corps of scouts, high explosives and other characteristic products of civilization, together with a perfectly organized and most highly disciplined army. All's fair in war, they say, and Rockefeller so construed it. So did his antagonists, for the most part. How many of them would have foregone a single one of the advantages that he secured, had they been in his position? But he won. \* \* Many people fought with Rockefeller, but he won. He is guilty of all the offences of modern warfare, guilty as many others, guilty as would be many others if they had the chance and the ability to seize it—but he is most of all guilty of supreme success." We have in the above a vivid description of the actual character of the competitive system of industry and commerce—of competitive business. Rockefeller's position is that of a representative of the modern business world, an embodiment of its spirit, an exemplar of its principles. The people are beginning to turn from him; they will turn more and more. They will see that modern business is founded upon false principles; and the success of Rockefeller suggests forcefully the character of the deeds of the people, for which the nation must suffer the throes of a terrible revolution. When war is abolished, as it will be through the factors of storm and calm, the competitive system will pass from the scenes of human activity.

A Christian clergyman recently made bold to assert the divinity of Jesus the Christ; and in the course of his remarks he said some good things. He cites the facts of Jesus' unparalleled influence in the world as evidence of the in-

herent divinity of the character of the Son of man: "Christ is the only human being that has ever attained and retained such a marvelous influence over the history of men. What shall we say therefore of his having gained it unless it be to attribute it to his divine personality?" His power is unquestioned. But what was the *source* of it? Theologians have often discussed this subject, and many have said that Jesus was divine. However, they did not really mean it; they meant that a *part* of him was divine; that he was the continent of a part of Deity, the other part or parts residing in the sky, or beyond the stars. The divinity of the Christ means essentially and necessarily that the Christ was *God himself*. And this even, Jesus claimed for himself. He was at one with the Father; and he declared that such a unity obtained that those who saw the Son saw the Father. Jesus was the fulness of the Godhead bodily—that is, he contained all these was of God, for he was God's embodiment, God's personality. Jesus was both human and divine; he was human as to his life and divine as to his personality; he was also divine as to his life, and human as to his personality. He was divine through and through, for he was the essential seed of Deity, to be planted for the regeneration of the Gods. The Almighty is in and of humanity; he is the highest and most central life and mentality of the human race. The race is his race-course or channel of progress, the sphere of his activity. If it is true that without God man can do nothing, it is also true that without man God could do nothing. God in his perfection is the Man; and man in his perfection is God. Jesus was the God-man and the man-God.

Critics of the Bible have had a great deal to say regarding the alleged cruelty of the God of the Jews; and they point to texts recording orders which God gave to the children of Israel to slay their enemies; and instances are given where thousands were destroyed by various visitations, such as earthquakes and other forms of catastrophe. Such critics always begin with erroneous conceptions of the character and relations of God and man. The very essential life of Deity was in the Jews; and he was compelled to guard that people as the continent of his own habitation. It was necessary to destroy everything that militated against the progress of that race. He had to contend with the elements of adversity; he was even made perfect through suffering. God himself is progressive. The Almighty learns to fight that he might make heroes for himself and of himself, that he might become the conqueror of the greatest enemy, which is death. But the agnostics never stops to think of their own position. They believe Nature is supreme, and they worship Nature in a way. But is Nature always kind and merciful? Is not Nature relentless in the punishment of those who disobey her? Does she not send visitations of wrath in storm, fire, and flood; in earthquake, avalanche, and volcanic eruption; in cold and heat, and epidemics of disease? It was surely no worse for Deity to have 30,000 rebellious Jews swallowed up in an earthquake than for Nature to destroy 30,000 people at St. Pierre by the eruption of Mont Pelee. Perhaps it may be logically concluded that the God of the Jews and the God of Nature are one and the same. If so, critics are helpless in the face of the fact.



# The Open Court of Inquiry.

THE EDITOR.

## THE MYSTERY OF THE STARS.

### Astronomers Industriouslly Endeavoring to Solve Problems by Photography.

" \* \* An indication of the way in which such studies as these are beginning to disclose the secret of the sun's constitution, and to give a clue to the causes which will eventually put an end to its career as a giver of light and heat, may be found in the fact that a resemblance has been detected between some of the spectroscopic phenomena observed in sun-spots and those which are characteristic of stars known to be in almost the last stages of solar decay. So the astronomer may study these significant things on the sun somewhat as a physician studies the first marks of an incurable disease in a patient's system.

"But the study of the sun itself does not by any means constitute the entire work of this remarkable observatory. That study alone would not suffice to solve the problem of solar evolution. Other suns must also be studied. The comparative method is as valid in astronomy as in anatomy. In consequence of this broad program of investigation, covering the whole field of solar and stellar life, the visitor to the new Solar Observatory finds that the labors of the astronomers there do not cease with the going down of the sun. At night he may see the great beam of sunlight replaced by a long ray from a star—from Sirius, the stellar god of ancient Egypt, or from Arcturus, whose splendor glows in the Book of Job. This, too, is caught by the cœlostat, reflected into the second mirror, thence transmitted into the dark interior of the building, sent back from the farther end by the concave third mirror, and finally brought to a focus on the slit of a spectrograph, which is enclosed in a large constant-temperature chamber at one side of the building.

"But the study of a star, after all, differs in some respects very widely from that of the sun. Instead of the broad disk which the latter presents, the brightest star shows only as a brilliant point of light. By no means, at present devised, can that point be magnified into a measurable image. The consequence is that the ray of starlight transmitted from the mirrors to the spectrograph represents the radiations from the entire surface of the star, and not from any particular portion of that surface. The information that it gives relates to the condition of

the star as a whole. But even this generalized information is of the highest value for comparison with that derived from the more detailed study of the sun. \* \*

"The views in the constellation Sagittarius \* \* show, at a glance, the relative proportions of the picture and the amount of detail which each exhibits. Objects that are mere specks in the smallest picture are magnified in the largest one to such a degree that many of their details are clearly revealed. This is notable in the condensed star-cloud in the upper part of the field. In the largest photograph here shown, the richness and complexity of the background, or bedwork of the Milky Way, is really marvelous. Dark gaps and lanes appear interspersed among the thickly crowded assemblages of stars, and the striking applicability of the term 'star-clouds' to many parts of the field is evident at a glance. What the meaning of the complicated array may be, what laws underlie this sprinkling of suns upon the background of the universe as if they were golden sands strewn from an Almighty hand—are questions not yet to be answered.

"Professor Barnard, himself, prefers not to speculate upon the subject—at least, not for publication. One thing he will say, however, and that is that he has found no appearances indicating the existence of other starry universes beyond this one. In Professor Barnard's opinion, also, the countless millions of small stars constituting the clouds of the Milky Way are actually smaller than the relatively few bright stars scattered among them, and do not simply look smaller on account of excessive distance. Yet their actual distance is, of course, enormous.

"No less mysterious than the 'star-clouds' are the vast nebulosities spread over large areas in the Milky Way and its neighborhood. These faintly glowing and apparently gaseous masses, with their suggestive, tentacle-like extensions, flung out for billions of miles on all sides, as if they were feeling for stars, are found enveloping not only single stars, but also star-groups. In some cases they cover area of incredible extent.

"One of Professor Barnard's finest photographs, made, however, before he went to Mount Wilson, shows a great cloud of stars in the constellation Sagittarius (which seems to be the Golconda of the heavens), and in it appear two

dark holes, in one of which shines a lone star. The dark lanes crossing this starry cloud, and the remarkable rows of small stars that seem to form extensions of these lanes beyond the border of the cloud, amaze the mind of the thoughtful beholder.

"Why should suns fall into rank in such a manner? These stars are really sundered from one another by immense distances. Yet they clearly form a connected system, their rays are brilliantly intermingled, and the imagination commits no offence against essential truth in picturing their rows and circling ranks as streets of living light.

"The finest result of Professor Barnard's work on the Milky Way will be to produce a photographic chart of all that portion of it visible from our latitudes, and the study of such a chart may furnish the key that astronomers have sought for centuries to the organic structure of the universe.

"At the time of my visit, Mr. G. G. Abbot, Professor Langley's associate in solar research at Washington, arrived on the mountain to conduct there during the summer an investigation of the suspected changes in the radiation of the sun to which the extraordinary cold summer of two years ago, and other recent climatic eccentricities, are supposed to have been due. The peculiar advantages of the locality are likely to aid greatly this important inquiry, which, in its nature, is of vital interest to the whole world, for nothing strikes home like inconstancy, whether in the moods of a human being or of a sun."—Extracts from article by PROFESSOR GARRETT P. SERVISS, in the August *Cosmopolitan*.

## THE CELLULAR COSMOGONY.

### The Liverpool Daily Post and Mercury Contains a Review of the System.

As we briefly stated a few days ago in "Liverpool Day by Day," a small knot of people in Liverpool are taking deep interest in what is known as "Cellular Cosmogony," which comprises the belief that the earth is a concave sphere. It is perhaps well to state that the whole-hearted English adherents to the theory could be indicated by the digits of one hand, but the leader of the sect [in Liverpool] claims a considerable number of half-hearted sympathizers.

The theory comes from the United States, the land of new beliefs and



# The Open Court of Inquiry.

THE EDITOR.

## THE MYSTERY OF THE STARS.

### Astronomers Industriously Endeavoring to Solve Problems by Photography.

" \* \* An indication of the way in which such studies as these are beginning to disclose the secret of the sun's constitution, and to give a clue to the causes which will eventually put an end to its career as a giver of light and heat, may be found in the fact that a resemblance has been detected between some of the spectroscopic phenomena observed in sun-spots and those which are characteristic of stars known to be in almost the last stages of solar decay. So the astronomer may study these significant things on the sun somewhat as a physician studies the first marks of an incurable disease in a patient's system.

"But the study of the sun itself does not by any means constitute the entire work of this remarkable observatory. That study alone would not suffice to solve the problem of solar evolution. Other suns must also be studied. The comparative method is as valid in astronomy as in anatomy. In consequence of this broad program of investigation, covering the whole field of solar and stellar life, the visitor to the new Solar Observatory finds that the labors of the astronomers there do not cease with the going down of the sun. At night he may see the great beam of sunlight replaced by a long ray from a star—from Sirius, the stellar god of ancient Egypt, or from Arcturus, whose splendor glows in the Book of Job. This, too, is caught by the coelostat, reflected into the second mirror, thence transmitted into the dark interior of the building, sent back from the farther end by the concave third mirror, and finally brought to a focus on the slit of a spectrograph, which is enclosed in a large constant-temperature chamber at one side of the building.

"But the study of a star, after all, differs in some respects very widely from that of the sun. Instead of the broad disk which the latter presents, the brightest star shows only as a brilliant point of light. By no means, at present devised, can that point be magnified into a measurable image. The consequence is that the ray of starlight transmitted from the mirrors to the spectrograph represents the radiations from the entire surface of the star, and not from any particular portion of that surface. The information that it gives relates to the condition of

the star as a whole. But even this generalized information is of the highest value for comparison with that derived from the more detailed study of the sun. \* \*

"The views in the constellation Sagittarius \* \* show, at a glance, the relative proportions of the picture and the amount of detail which each exhibits. Objects that are mere specks in the smallest picture are magnified in the largest one to such a degree that many of their details are clearly revealed. This is notable in the condensed star-cloud in the upper part of the field. In the largest photograph here shown, the richness and complexity of the background, or bedwork of the Milky Way, is really marvelous. Dark gaps and lanes appear interspersed among the thickly crowded assemblages of stars, and the striking applicability of the term 'star-clouds' to many parts of the field is evident at a glance. What the meaning of the complicated array may be, what laws underlie this sprinkling of suns upon the background of the universe as if they were golden sands strewn from an Almighty hand—are questions not yet to be answered.

"Professor Barnard, himself, prefers not to speculate upon the subject—at least, not for publication. One thing he will say, however, and that is that he has found no appearances indicating the existence of other starry universes beyond this one. In Professor Barnard's opinion, also, the countless millions of small stars constituting the clouds of the Milky Way are actually smaller than the relatively few bright stars scattered among them, and do not simply look smaller on account of excessive distance. Yet their actual distance is, of course, enormous.

"No less mysterious than the 'star-clouds' are the vast nebulosities spread over large areas in the Milky Way and its neighborhood. These faintly glowing and apparently gaseous masses, with their suggestive, tentacle-like extensions, flung out for billions of miles on all sides, as if they were feeling for stars, are found enveloping not only single stars, but also star-groups. In some cases they cover area of incredible extent.

"One of Professor Barnard's finest photographs, made, however, before he went to Mount Wilson, shows a great cloud of stars in the constellation Sagittarius (which seems to be the Golconda of the heavens), and in it appear two

dark holes, in one of which shines a lone star. The dark lanes crossing this starry cloud, and the remarkable rows of small stars that seem to form extensions of these lanes beyond the border of the cloud, amaze the mind of the thoughtful beholder.

"Why should suns fall into rank in such a manner? These stars are really sundered from one another by immense distances. Yet they clearly form a connected system, their rays are brilliantly intermingled, and the imagination commits no offence against essential truth in picturing their rows and circling ranks as streets of living light.

"The finest result of Professor Barnard's work on the Milky Way will be to produce a photographic chart of all that portion of it visible from our latitudes, and the study of such a chart may furnish the key that astronomers have sought for centuries to the organic structure of the universe.

"At the time of my visit, Mr. G. G. Abbot, Professor Langley's associate in solar research at Washington, arrived on the mountain to conduct there during the summer an investigation of the suspected changes in the radiation of the sun to which the extraordinary cold summer of two years ago, and other recent climatic eccentricities, are supposed to have been due. The peculiar advantages of the locality are likely to aid greatly this important inquiry, which, in its nature, is of vital interest to the whole world, for nothing strikes home like inconstancy, whether in the moods of a human being or of a sun."—Extracts from article by PROFESSOR GARRETT P. SERVISS, in the August *Cosmopolitan*.

## THE CELLULAR COSMOGONY.

### The Liverpool Daily Post and Mercury Contains a Review of the System.

As we briefly stated a few days ago in "Liverpool Day by Day," a small knot of people in Liverpool are taking deep interest in what is known as "Cellular Cosmogony," which comprises the belief that the earth is a concave sphere. It is perhaps well to state that the whole-hearted English adherents to the theory could be indicated by the digits of one hand, but the leader of the sect [in Liverpool] claims a considerable number of half-hearted sympathizers.

The theory comes from the United States, the land of new beliefs and



## ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

### ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/2 in.	\$ .30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
1 in.	.50	2.00	5.00	8.00	15.00
2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
5 in.	2.50	9.00	20.00	30.00	50.00
10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to **Advertising Dept. The Flaming Sword**, Estero, Lee Co., Fla.

*Introduces Koreshanity to Your Friends*

**Don't Fail to Get One!**

## Koreshan Souvenir Lapel Button

Contains picture of the Hollow Globe in three colors, together with following inscription: "The Koreshan Unity, Estero, Fla. We Live Inside." Just the thing for enthusiastic Koreshan workers.

Sent Postpaid for 10c. 3 for 25c. 60c per doz.

GUIDING STAR PUB. HOUSE  
ESTERO, FLORIDA

*Very Attractive. Always in Evidence*

**\$20.00 Worth** of original ENTERTAINMENTS in "HINTS" for \$1. "HINTS" contains each year \$20.00 worth of original Plays, Entertainments, Drills, Socials, Games, Teas, Fairs, Children's Parties, Ideas for Decorations, Recitations, Etc. It is the only periodical devoted exclusively to entertainments.

Special offer to Schools, Churches, Libraries, Clubs and Lodges. Yearly Subscriptions, \$1.00. Single and sample copies, 25c each.

Hints Publishing Company

53-54 Bible House, NEW YORK, N. Y.

"No stormy Winter enters here,  
'Tis joyous Spring throughout the year."

Southern Florida in general and Lee County in particular, find an earnest advocate in

## The Ft. Myers Press

Fort Myers, Lee Co., Fla.

The official paper of Lee Co. and the Town of Fort Myers. Established in 1884.

PUBLISHED WEEKLY.

Readers of THE FLAMING SWORD may be interested to know that the Press contains regular articles by Prof. Morrow (as "Veritas") on the progress of Estero and The Koreshan Unity.

SUBSCRIPTION PRICE:

4 months, 50c. 6 mo's, 75c. 1 yr. \$1.50. Sample Copy, 5c.

## VIRGINIA HOMES

You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc. by reading

## The Virginia Farmer

Send 10c. for 3 months' subscription to FARMER CO., Emporia, Va.

theories, being given forth "in the name of humanity" by DR. CYRUS R. TEED. His scientific discovery is briefly stated as follows:—"The earth is a stationary concave cell, about 8,000 miles in diameter, with people, suns, moon, planets, and stars on the inside, the whole constituting the only physical universe in existence. It is an alchemico-organic structure, a gigantic electromagnetic battery, the central sun being the positive pole, and the earth the negative elements of the cell. The universe involves the laws and functions of its own perpetuity, and is eternal. All life is cellular—within the cell. We inhabit the earth. Koreshan Cosmogony comports with all facts of astronomical, geographical, geological, and alchemical research, and international geodetic survey, experimentation, and navigation. It interprets all ancient legends, mythologies, and Bibles, and furnishes the basis of all reasoning and science, the premise of the true theology, theocracy, and social economy."

This all-sufficing "science" accounts for all the wondrous laws of motion, optical factors and illusions, including the illusion of perspective. It is interesting to note that the planets are held by the sect to be uninhabited. The stars are described as "little focal points of energy, partially materialized spheres in process of combustion." Comets are small things—"lenticular reflections of the sun's rays through lenses; broken up belts of crystalline energies "spiriting about the central solar sphere." We are told that they do not fly off into space and return. They plunge into and feed the sun.

The main question involved is held to be whether an absolutely straight line surveyed in two directions from the vertical point of a perpendicular, and at right angles to that perpendicular, extend into space, the earth curving away from that line, or will the line converge to the water's surface at two points? The Koreshan Geodetic Expedition investigated this problem by experiments on the coast of Florida, Gulf of Mexico; and claim that they have succeeded in making the first direct test of the character of the surface upon which we live. Scientific men are challenged to demonstrate the earth's convexity and to destroy the new premise, or to establish the basis of the Koreshan Cosmogony and thus overthrow all conclusions of modern science. Americans themselves might aptly describe this as "a tall order."

Koreshans maintain that God is the center and heart of the universe, instead of being its circumference. They claim to defend the Bible—that the Bible teaches that the world is a hollow sphere, the outermost metallic strata being the "firmament" of the Old Testament; and that the Bible is scientifically correct in all its expressions. Nature and the Scriptures are to be read in harmony.—*Liverpool (Eng.) Daily Post and Mercury*, July 11, 1905.

## List of —

## Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

### The Guiding Star

#### Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

#### The Pamphlet Series:

*The Cellular Cosmogony, or the Earth a Concave Sphere.* By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.*

5 cts. each.—*Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.*

#### The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH. Ein kurzer Inbegriff der Koreshanitschen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.*

#### The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Fore-shortening.*

The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

\* Make Money Orders payable at Estero Fla., and address letters enclosing the same to

The Guiding Star Publishing House,  
Estero, Lee Co., Fla.



## ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

### ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/2 in.	\$ .30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
1 in.	.50	2.00	5.00	8.00	15.00
2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
5 in.	2.50	9.00	20.00	30.00	50.00
10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

*Introduces Koreshanity to Your Friends*

**Don't Fail to Get One!**

## Koreshan Souvenir Lapel Button

Contains picture of the Hollow Globe in three colors, together with following inscription: "The Koreshan Unity, Estero, Fla. We Live Inside." Just the thing for enthusiastic Koreshan workers.

Sent Postpaid for 10c. 3 for 25c. 60c per doz.

GUIDING STAR PUB. HOUSE  
ESTERO, FLORIDA

*Very Attractive. Always in Evidence*

**\$20.00 Worth** of original ENTERTAINMENTS in "HINTS" for \$1. "HINTS" contains each year \$20.00 worth of original Plays, Entertainments, Drills, Socials, Games, Teas, Fairs, Children's Parties, Ideas for Decorations, Recitations, Etc. It is the only periodical devoted exclusively to entertainments.

Special offer to Schools, Churches, Libraries, Clubs and Lodges. Yearly Subscriptions, \$1.00. Single and sample copies, 25c each.

Hints Publishing Company

53-54 Bible House, NEW YORK, N. Y.

"No stormy Winter enters here,  
'Tis joyous Spring throughout the year."

Southern Florida in general and Lee County in particular, find an earnest advocate in

## The Ft. Myers Press

Fort Myers, Lee Co., Fla.

The official paper of Lee Co. and the Town of Fort Myers. Established in 1884.

PUBLISHED WEEKLY.

Readers of THE FLAMING SWORD may be interested to know that the Press contains regular articles by Prof. Morrow (as "Veritas") on the progress of Estero and The Koreshan Unity.

SUBSCRIPTION PRICE:

4 months, 50c. 6 mo's, 75c. 1 yr. \$1.50. Sample Copy, 5c.

## VIRGINIA HOMES

You learn all about Virginia lands, soil, water, climate, resources, products, fruits, berries, mode of cultivation, prices, etc. by reading

## The Virginia Farmer

Send 10c. for 3 months' subscription to FARMER CO., Emporia, Va.

theories, being given forth "in the name of humanity" by DR. CYRUS R. TEED. His scientific discovery is briefly stated as follows:—"The earth is a stationary concave cell, about 8,000 miles in diameter, with people, suns, moon, planets, and stars on the inside, the whole constituting the only physical universe in existence. It is an alchemico-organic structure, a gigantic electromagnetic battery, the central sun being the positive pole, and the earth the negative elements of the cell. The universe involves the laws and functions of its own perpetuity, and is eternal. All life is cellular—within the cell. We inhabit the earth. Koreshan Cosmogony comports with all facts of astronomical, geographical, geological, and alchemical research, and international geodetic survey, experimentation, and navigation. It interprets all ancient legends, mythologies, and Bibles, and furnishes the basis of all reasoning and science, the premise of the true theology, theocracy, and social economy."

This all-sufficing "science" accounts for all the wondrous laws of motion, optical factors and illusions, including the illusion of perspective. It is interesting to note that the planets are held by the sect to be uninhabited. The stars are described as "little focal points of energy, partially materialized spheres in process of combustion." Comets are small things—"lenticular reflections of the sun's rays through lenses; broken up belts of crystalline energies "spiriting about the central solar sphere." We are told that they do not fly off into space and return. They plunge into and feed the sun.

The main question involved is held to be whether an absolutely straight line surveyed in two directions from the vertical point of a perpendicular, and at right angles to that perpendicular, extend into space, the earth curving away from that line, or will the line converge to the water's surface at two points? The Koreshan Geodetic Expedition investigated this problem by experiments on the coast of Florida, Gulf of Mexico; and claim that they have succeeded in making the first direct test of the character of the surface upon which we live. Scientific men are challenged to demonstrate the earth's convexity and to destroy the new premise, or to establish the basis of the Koreshan Cosmogony and thus overthrow all conclusions of modern science. Americans themselves might aptly describe this as "a tall order."

Koreshans maintain that God is the center and heart of the universe, instead of being its circumference. They claim to defend the Bible—that the Bible teaches that the world is a hollow sphere, the outermost metallic strata being the "firmament" of the Old Testament; and that the Bible is scientifically correct in all its expressions. Nature and the Scriptures are to be read in harmony.—*Liverpool (Eng.) Daily Post and Mercury*, July 11, 1905.

## List of ————

## Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

## The Guiding Star

### Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

### The Pamphlet Series:

*The Cellular Cosmogony, or the Earth a Concave Sphere.* By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—*Koreshan Science: The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.*

5 cts. each.—*Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.*

### The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined: The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH. Ein kurzer Inbegriff der Koreshanischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.*

### The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Fore-shortening.*

The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

\* Make Money Orders payable at Estero Fla., and address letters enclosing the same to

The Guiding Star Publishing House,  
Estero, Lee Co., Fla.



..FOR 1905..

## The Atlanta Constitution

The Greatest American Weekly Newspaper

One Dollar per Year

## The Sunny South

The South's Standard Literary Weekly

Fifty Cents per Year

Both for Only \$1.25

Sent to

Any Address in America

THE combination of these two weekly papers—the one for news, the other purely literary—makes an ideal offer for every Southern household.

The Weekly Constitution, 12 to 16 pages, contains the news of the week carefully prepared and intelligently presented. Its agricultural features alone are worth many times the subscription price. Its market page is always complete. Its Woman's Kingdom and Children's Department are the best read and most appreciated pages at the fireside. Its special articles and contributions are of the highest standard.

The Sunny South is the recognized literary leader of the South, popular throughout its wide territory, and known by its great work in the introduction of new Southern writers to the literary world. Many of its short story contests have brought to light authors whose fame and fortune have been made possible by The Sunny South. It is welcomed in over 50,000 homes today and is destined to be the leading American story and household paper.

This wonderful combination blends all that is desirable in a home reading offer, two complete papers every week, and 1905 will demonstrate to you its value and ensure your enrollment as a lifetime subscriber.

### The Great Agents' Offer

One Hundred Dollars a Month to Active Agents. We have a most attractive agents' offer—the most liberal of any American publication—by which agents may earn from Fifty to One Hundred Dollars per Month. Agents wanted in every community. Write for agency particulars and put yourself in a way to make money on a good proposition.

Send your subscription to either paper at its price, or take both at the combination rate. Remit by safe methods, addressing all orders to

THE ATLANTA CONSTITUTION

Atlanta, Georgia

### THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World and National and Local News.

#### Important Foreign News.

Delegates to Zionist congress at Basle, Switzerland, engaged in lively disputes in recent sessions. A group began a noisy demonstration, and caused a scene of angry gesticulations and shoutings. The police intervened and cleared the aisles of the disorderly element.

The advice of the Russian press to the subjects of the Czar is to be patient and await results of the proposed peace negotiations. The excuse given for Russian aggression in Manchuria is the Boxer outrages of a few years ago.

It is said that Great Britain is prepared to back the terms of Japan, as a firm ally. The British are opposed to an armistice until Japan has become thoroughly satisfied that Russia is in earnest regarding the proposed peace.

Great Britain's offer of tracts of land in East Africa for site of proposed Zionist colony, is rejected by the congress in session at Basle.

The Japanese are rapidly taking possession of forts on Sakhalin island; and retreats by Russian garrisons are general.

#### Happenings In America.

Apostles of the Reorganized Mormon church, with headquarters in Iowa, enter upon a campaign of aggression among the Salt Lake City Mormons. The Utah Mormons will be asked to abandon polygamy, and commercial and political interference. The Iowa Mormons claim that Brigham Young led the people away from the original teachings and practices of their prophet, Joseph Smith.

Secretary Wilson, of the department of agriculture, visits President Roosevelt at Oyster Bay. The President is said to sustain Wilson in his position as opposed to the charges made by various cotton men against the department.

It is the general belief that the delegates from Korea and China will not have a hearing before the peace plenipotentiaries to meet at Portsmouth. They may be heard after peace is concluded and the war ended.

Yellow fever has spread in New Orleans; many surrounding towns are quarantined against the Crescent City. The victims of yellow jack is said to be most in the Italian quarters.

A movement is on foot to consolidate all the cotton oil mills in the South.

#### What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your year. If you do not advise THE FLAMING SWORD to your address, we are cording to the post your name on our list. If you cannot pay or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instruction as to remittances and letters.

Whole  
619  
Number

### ...NAMES AND ADDRESSES...

Friends in the following cities and town may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.  
BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.  
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.  
OTTUMWA, IA.—Mr. Madison Warder.  
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.  
KINGSTON, TEX.—Mr. N. C. Murray.  
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.  
EXON, O.—Mr. C. D. Shellabarger.  
NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W 89th St.  
SAN BERNARDINO, CAL.—Mr. John M. Lane.  
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.  
SHIPPENSBURG, PA.—Mr. Frank H. Smith.  
OGDEN, UTAH.—G. A. Muller.

## The Billboard

AMERICA'S LEADING THEATRICAL WEEKLY.

BEST FOR  
CIRCUS and THEATRICAL ROUTES,  
FAIR and CONVENTION DATES,  
PARKS-CARNIVALS-CELEBRATIONS

Advance news concerning things theatrical in all fields, viz: Dramatic, Vaudeville, Musical, Minstrel, Operatic and Burlesque.

THE RECOGNIZED ORGAN OF THE  
THEATRICAL PROFESSION OF  
AMERICA. It has the largest circulation  
and is the best advertising medium of any  
paper in its class.

Published at Cincinnati, Ohio, by  
THE BILLBOARD PUB. CO.

10 CENTS AT ALL  
NEWS STANDS

## LACK OF Self-Confidence

positively cured at your home by means of Dr. Lundquist's Scientific System of Self-Confidence Training. Dr. Lundquist is a mind specialist; his system cures and he can prove it.

Send ten cents for circulars and sample copy of HUMAN CULTURE, a \$1.00 monthly which treats of the laws of life, love, talent, money-making, character reading, self-improvement and soul culture.

HUMAN SCIENCE SCHOOL

130 DEARBORN ST.

CHICAGO, ILL.

## The ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, united labor, common property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance, and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year; sample copy free. Address A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

## DIET VERSUS DRUGS.

Drugs Poison and Kill. A Diet suited to Your System, Cures, Strengthens, and Rejuvenates. Fifteen Pamphlets on The Dietetic Way to Health, Strength, and Beauty (telling what foods to take and how to take them, and why) sent for a dollar bill or 4s. Marvelous results among all classes and ages. Address, Miss SOPHIE LEPPER, Editor "DIET VERSUS DRUGS," 26 Clovelly Mansions, Gray's Inn Road, London, W. C., England.



..FOR 1905..

## The Atlanta Constitution

The Greatest American Weekly Newspaper

One Dollar per Year

## The Sunny South

The South's Standard Literary Weekly

Fifty Cents per Year

Both for Only \$1.25

Sent to

Any Address in America

THE combination of these two weekly papers—the one for news, the other purely literary—makes an ideal offer for every Southern household.

The *Weekly Constitution*, 12 to 16 pages, contains the news of the week carefully prepared and intelligently presented. Its agricultural features alone are worth many times the subscription price. Its market page is always complete. Its *Woman's Kingdom* and *Children's Department* are the best read and most appreciated pages at the fireside. Its special articles and contributions are of the highest standard.

The *Sunny South* is the recognized literary leader of the South, popular throughout its wide territory, and known by its great work in the introduction of new Southern writers to the literary world. Many of its short story contests have brought to light authors whose fame and fortune have been made possible by *The Sunny South*. It is welcomed in over 50,000 homes today and is destined to be the leading American story and household paper.

This wonderful combination blends all that is desirable in a home reading offer, two complete papers every week, and 1905 will demonstrate to you its value and ensure your enrollment as a lifetime subscriber.

### The Great Agents' Offer

One Hundred Dollars a Month to Active Agents. We have a most attractive agents' offer—the most liberal of any American publication—by which agents may earn from Fifty to One Hundred Dollars per Month. Agents wanted in every community. Write for agency particulars and put yourself in a way to make money on a good proposition.

Send your subscription to either paper at its price, or take both at the combination rate. Remit by safe methods, addressing all orders to

**THE ATLANTA CONSTITUTION**

Atlanta, Georgia

### THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World and National and Local News.

#### Important Foreign News.

Delegates to Zionist congress at Basle, Switzerland, engaged in lively disputes in recent sessions. A group began a noisy demonstration, and caused a scene of angry gesticulations and shoutings. The police intervened and cleared the aisles of the disorderly element.

The advice of the Russian press to the subjects of the Czar is to be patient and await results of the proposed peace negotiations. The excuse given for Russian aggression in Manchuria is the Boxer outrages of a few years ago.

It is said that Great Britain is prepared to back the terms of Japan, as a firm ally. The British are opposed to an armistice until Japan has become thoroughly satisfied that Russia is in earnest regarding the proposed peace.

Great Britain's offer of tracts of land in East Africa for site of proposed Zionist colony, is rejected by the congress in session at Basle.

The Japanese are rapidly taking possession of forts on Sakhalin island; and retreats by Russian garrisons are general.

#### Happenings In America.

Apostles of the Reorganized Mormon church, with headquarters in Iowa, enter upon a campaign of aggression among the Salt Lake City Mormons. The Utah Mormons will be asked to abandon polygamy, and commercial and political interference. The Iowa Mormons claim that Brigham Young led the people away from the original teachings and practices of their prophet, Joseph Smith.

Secretary Wilson, of the department of agriculture, visits President Roosevelt at Oyster Bay. The President is said to sustain Wilson in his position as opposed to the charges made by various cotton men against the department.

It is the general belief that the delegates from Korea and China will not have a hearing before the peace plenipotentiaries to meet at Portsmouth. They may be heard after peace is concluded and the war ended.

Yellow fever has spread in New Orleans; many surrounding towns are quarantined against the Crescent City. The victims of yellow jack is said to be most in the Italian quarters.

A movement is on foot to consolidate all the cotton oil mills in the South.

#### What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your year. If you do not advise THE FLAMING SWORD to your address, we according to the post your name on our list. If you cannot pay or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instruction as to remittances and letters.

Whole  
619  
Number

### ...NAMES AND ADDRESSES...

Friends in the following cities and town may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.  
BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.  
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.  
OTTUMWA, IA.—Mr. Madison Warder.  
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.  
KINGSTON, TEX.—Mr. N. C. Murray.  
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.  
ENON, O.—Mr. C. D. Shellabarger.  
NEW YORK, N. Y.—Mr. P. W. Campbell, 176 W 89th St.  
SAN BERNARDINO, CAL.—Mr. John M. Lane.  
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.  
SHIPPENSBURG, PA.—Mr. Frank H. Smith.  
OGDEN, UTAH.—G. A. Muller.

## The Billboard

AMERICA'S LEADING THEATRICAL WEEKLY.

BEST FOR  
CIRCUS and THEATRICAL ROUTES,  
FAIR and CONVENTION DATES,  
PARKS, CARNIVALS, CELEBRATIONS

Advance news concerning things theatrical in all fields, viz: Dramatic, Vaudeville, Musical, Minstrel, Operatic and Burlesque.

THE RECOGNIZED ORGAN OF THE  
THEATRICAL PROFESSION OF  
AMERICA. It has the largest circulation  
and is the best advertising medium of any  
paper in its class.

Published at Cincinnati, Ohio, by  
THE BILLBOARD PUB. CO.

10 CENTS AT ALL  
NEWS STANDS

## LACK Self-Confidence

OF positively cured at your home by means of Dr. Lundquist's Scientific System of Self-Confidence Training. Dr. Lundquist is a mind specialist; his system cures and he can prove it.

Send ten cents for circulars and sample copy of HUMAN CULTURE, a \$1.00 monthly which treats of the laws of life, love, talent, money-making, character reading, self-improvement and soul culture.

HUMAN SCIENCE SCHOOL  
130 DEARBORN ST. CHICAGO, ILL.

## The ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, united labor, common property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance, and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year; sample copy free. Address A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

## DIET VERSUS DRUGS.

Drugs Poison and Kill. A Diet suited to Your System, Cures Strengthens, and Rejuvenates. Fifteen Pamphlets on The Dietetic Way to Health, Strength, and Beauty (telling what foods to take and how to take them, and why); sent for a dollar bill or 4s. Marvelous results among all classes and ages. Address, Miss SOPHIE LEPPEN, Editor "DIET VERSUS DRUGS," 26 Clovelly Mansions, Gray's Inn Road, London, W. C., England.



**DRY GOODS**

*Clothing, Notions, Shoes, Etc.*

**T. M. LYBASS**

Stone Block

Fort Myers, Fla.



*Fishing Tackle, Crockery, Etc.*

**HARDWARE**

*...The Largest and Best*

**Hunter's Drug Store**

*In Fort Myers...*

GEO. F. IRELAND

**Heavy and Shelf Hardware**

Sash, Doors, Blinds

TIN SHOP AND PLUMBING

Fort Myers, - Florida

T. J. EVANS

**City Transfer**

*Baggage and Express Promptly and Carefully Handled*

Phone 39, Fort Myers, Fla.

L. M. STROUP

**Fort Myers Livery, Feed & Sale Stables**

First-Class Teams Furnished on Short Notice

FORT MYERS, FLORIDA

**HENDRY & HIBBLE**

Dealers in

**Choice Beef  
Pork and Sausage**

Fort Myers, Florida

**C. A. McDougald**

**Dry Goods**

**Millinery**

**Ladies' Wear**

Ladie's and Gentlemen's  
...SHOES...

FORT MYERS, FLORIDA

Meals Served at All Hours. Cuisine and Service Unexcelled

**The "Only" Restaurant**

Powell & Smith, Proprietors

Next Door to P. O., in Stone Block

Fort Myers, Florida

Rates: Meals 35 & 50 cts. Special Rates by Week or Month

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 1223 Massachusetts Ave., Indianapolis, Ind.

F. C. ALDERMAN

Attorney-at-Law

Fort Myers, - Florida

**EVANS & CO.**

**Hardware**

Builders' Material, Crockery, Glassware,

Paints, Oils, Etc.

Fort Myers, Fla.

**Foxworthy & Co.**

**Men's Furnishings**

Shoes, Hats, Umbrellas, Trunks, Valises,

Rubber Goods

Clothing to Measure a Specialty

Ready-to-Wear Clothing

Fort Myers, - Florida

**The Fort Myers**

**Tailors**

Fit and Workmanship Guaranteed

**CLEANING AND PRESSING**

Stone Building, Ft. Myers, Fla.

50 YEARS' EXPERIENCE

**PATENTS**

TRADE MARKS  
DESIGNS  
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

**Scientific American.**

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

**MUNN & Co.** 361 Broadway, New York

Branch Office, 625 F St., Washington, D. C.



**DRY GOODS**

*Clothing, Notions, Shoes, Etc.*

**T. M. LYBASS**

Stone Block

Fort Myers, Fla.



*Fishing Tackle, Crockery, Etc.*

**HARDWARE**

*...The Largest and Best*

**Hunter's** Drug Store

*In Fort Myers...*

GEO. F. IRELAND

Heavy and Shelf Hardware

Sash, Doors, Blinds

TIN SHOP AND PLUMBING

Fort Myers, - Florida

T. J. EVANS

City Transfer

*Baggage and Express Promptly and Carefully Handled*

Phone 39, Fort Myers, Fla.

L. M. STROUP

Fort Myers Livery, Feed & Sale Stables

First-Class Teams Furnished on Short Notice

FORT MYERS, FLORIDA

**HENDRY & HIBBLE**

Dealers in

**Choice Beef  
Pork and Sausage**

Fort Myers, Florida

**C. A. McDougald**

Dry Goods

Millinery

Ladies' Wear

Ladie's and Gentlemen's  
...SHOES...

FORT MYERS, FLORIDA

Meals Served at All Hours. Cuisine and Service Unexcelled

**The "Only" Restaurant**

Powell & Smith, Proprietors

Next Door to P. O., in Stone Block

Fort Myers, Florida

Rates: Meals 35 & 50 cts. Special Rates by Week or Month

SAMPLE copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 1223 Massachusetts Ave., Indianapolis, Ind.

F. C. ALDERMAN

Attorney-at-Law

Fort Myers, - Florida

**EVANS & CO.**

**Hardware**

Builders' Material, Crockery, Glassware,

Paints, Oils, Etc.

Fort Myers, Fla.

**Foxworthy & Co.**

**Men's Furnishings**

Shoes, Hats, Umbrellas, Trunks, Valises,

Rubber Goods

Clothing to Measure a Specialty

\* Ready-to-Wear Clothing \*

Fort Myers, - Florida

**The Fort Myers**

**Tailors**

Fit and Workmanship Guaranteed

CLEANING AND PRESSING

Stone Building, Ft. Myers, Fla.

50 YEARS' EXPERIENCE

**PATENTS**

TRADE MARKS  
DESIGNS  
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

**Scientific American.**

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

**MUNN & Co.** 361 Broadway, New York  
Branch Office, 625 F St., Washington, D. C.

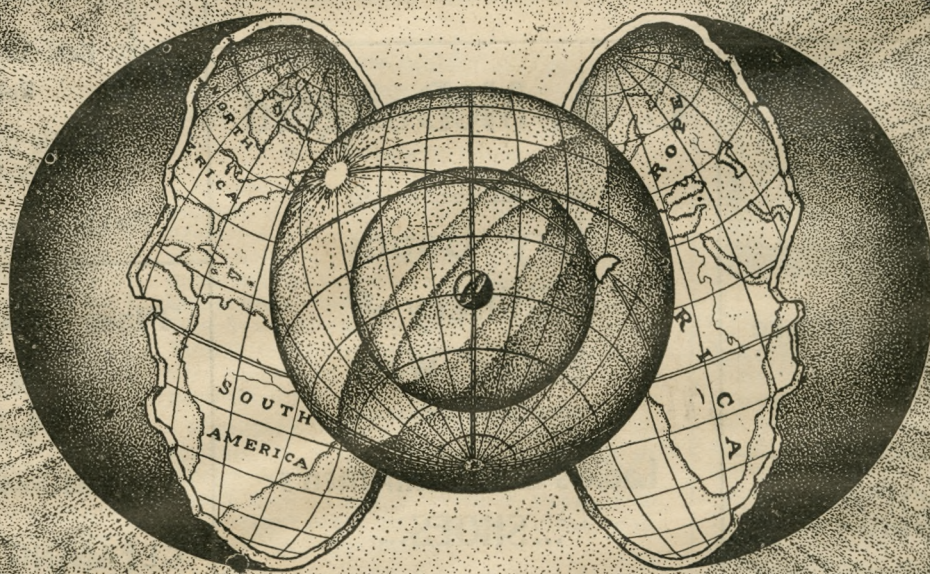




VOLUME XIX.

ESTERO, FLA., AUGUST 15, 1905.

NUMBER 10.



### THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),  
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHIAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY





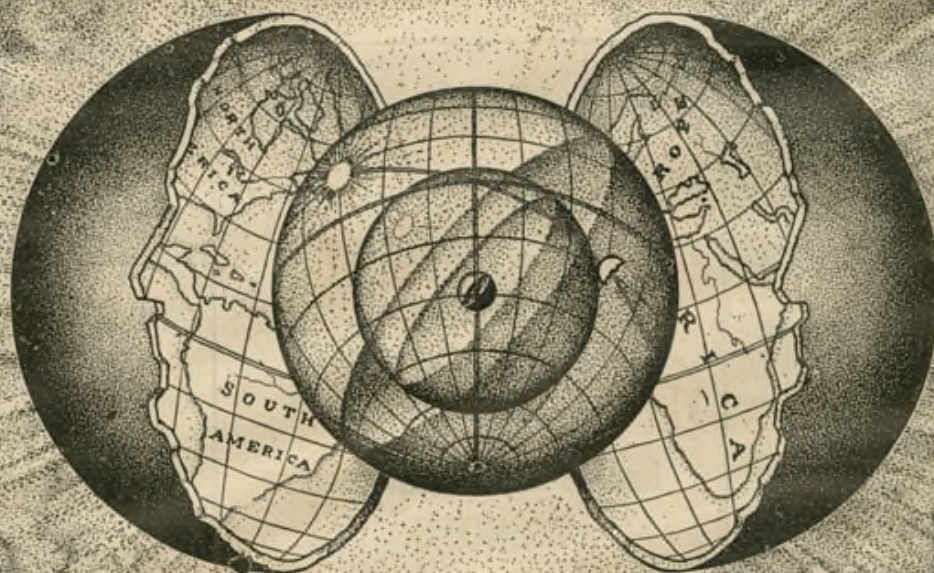
# THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XIX.

ESTERO, FLA., AUGUST 15, 1905.

NUMBER 10.



## THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),  
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY